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A GRAMMAR

OF THE

CREE LANGUAGE;

WITH WHICH IS COMBINED

AN ANALYSIS

OF THE

CHIPPEWAY DIALECT.

By JOSEPH HOWSE, Esq. F.R.G.S.

AND RESIDENT TWENTY YEARS IN PRINCE RUPERT'S LAND, IN THE SERVICE OF THE HON. HUDSON'S BAY COMPANY.

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TO

THE NOBLEMEN AND GENTLEMEN

OF THE

ROYAL GEOGRAPHICAL SOCIETY,

AND OF THE

CHURCH-MISSIONARY SOCIETY,

This Work,

DESIGNED TO FACILITATE THE COMMUNICATION

OF

CHRISTIANITY AND USEFUL KNOWLEDGE,

TO THE

UNINSTRUCTED NATIVES OF NORTH AMERICA;

AND

TO DEVELOPE THE STRUCTURE

OF

A LARGE AND PECULIAR FAMILY OF LANGUAGES,

IS,

BY PERMISSION, DEDICATED,

WITH

SENTIMENTS OF UNFEIGNED GRATITUDE AND RESPECT,

BY

THEIR OBEDIENT SERVANT,

THE AUTHOR.



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PREFACE.

It has been truly observed, that with the abundant information we possess on all other subjects, it is astonishing to reflect how little correct philosophical knowledge we have of the real condition of Man in a state of nature. Nor is it difficult to account for this. Travellers give us ample accounts of the physical character and condition of the inhabitants of newly discovered or uncivilized countries—they tell us of what is obvious to the senses—and here their accounts end. But Man is a compound subject. The mind and moral character are beyond their reach. A knowledge of these can be attained only through the medium of their Language, to acquire which, where it is merely oral, is a work of *time*, labour, and perseverance. To separate into distinct words the ever-varying and unbroken articulations of an unknown tongue,—to arrange them in conformity with the genius of the language—to analyze and reduce them to their proper elements—in short, to reduce a chaos of new combinations of sound to order, and to discover the intelligible though perhaps novel system in

which they ought to be classed, is a most difficult, but, at the same time, a necessary task. Where this has not been accomplished, the native character can never be duly estimated—his answers and enquiries are often misunderstood ; his intentions misrepresented ; and the real state of his mind can be but very inadequately conjectured. Hence arise mutual distrust and hostile feelings on both sides, which too often lead to acts of violence, and impress still more deeply the prejudice already existing in the mind of the stranger, as to the moral character and intellectual powers of the Indian, whom he was at first prepared to call an untutored SAVAGE.

The American Indian, notwithstanding his long connection and intimacy with the whites, is generally contemplated by them as coming under the same description. The object of this work is to raise him from this degrading designation to his just rank among our species, and to leave an evidence for future times, when the people to whom it relates shall, in the progress of civilization, have been swept away, that its mental powers were of a higher order than had hitherto been supposed.

The language of which the Grammar is now for the first time laid before the public, has always appeared to me a subject of peculiar interest. In an

Ethnological point of view, it may be considered as, substantially, the leading native language of all the tribes belonging to the British Settlements in North America—it is the language, indeed, of a nation which, in its different dialects, is dispersed over a vast extent of country—from Pennsylvania, south, to Churchill River, in Hudson's Bay, north, or twenty degrees of latitude : from Labrador and the Atlantic, east, to the Missisippi, west—from Hudson's Bay, east, to the Rocky Mountains, west—that is, in its greatest width (55° to 115°) sixty degrees of longitude.

Historically, or as connected with the origin of nations, it is also full of interest—accordingly I have endeavoured so to shape my investigations as to enable the philologer to compare, in some points at least, this leading language of the new with those of the old world ; at the same time exhibiting to the grammarian the internal structure and mechanism of a new system of speech—a new plan of communicating thought.

The Cree language, independently of its inherent interest, possesses great importance in relation to the diffusion of Christianity. The formidable difficulties in this respect, with which the missionary has to contend, which it requires almost a life to surmount, and which, in fact, few do surmount, are here removed—

he becomes at once, so to speak, a member of the Indian family, as well as competent to form an estimate of the mental powers and moral character of the New World, and to direct his course, and suit his counsels and arguments accordingly.

In order to render my work as extensively useful as possible, on the appearance of the Translation of the Gospel of St. John, by Mr. Peter Jones, to whom the Chippeway dialect is vernacular, I was induced to alter my plan, by combining as far as I conveniently could, the two dialects, the Cree and the Chippeway. His work is besides to me as a foundation—a rock that cannot be shaken. I have accordingly fortified myself with about 2200 citations; my great aim being to leave as little as possible to be desired—nothing unexplained or unproved.

It may be observed that the grammatical system of the Crees (and Chippeways) is composed of the same philological elements as are found in the Grammars of cultivated languages, but they are sometimes differently arranged and differently combined. The joining to the verb of the personal pronoun (def. and indef.) in all its cases, and in all their combinations, as Agent, Object, and End, to form the verbal inflexion, has a somewhat startling aspect for the student, but it should be borne in mind that there is a limit to

these forms—a fixed plan or form for these several combinations—and that, when once the scheme of inflexion, &c. is *well understood*, the details are perhaps scarcely more difficult to acquire than the same pronominal, &c. elements in their changeful form and order in European tongues.* Transitive expressions are, especially, from this operation, necessarily long, as well in simple as in compound words—the attributive root is, to the eye, in a manner lost amongst its accessories; but they are nevertheless simple, because synthetical, every syllable or modifying element carrying with it a *definitive* meaning. From this new manner of structure, — this new, unalterable collocation of the personal (inflected) signs,—we have, as it were, a new organization of the same mental matter. A sentence often consists of much fewer separable parts or words.

It has been absurdly stated, by some writers, that the Indian is obliged to gesticulate, in order to make himself understood by his fellows. On the contrary, it may safely be said, that in all the multifarious

* It may be here observed, as worthy of notice, that this, among other forms of the verb, seems to bring into view a third generic family, as respects language.

1. Agent and Action, *separate*, as English.
2. Agent and Action, *combined*, as Lat. Ital.
3. Agent, Action, Obj. &c. *combined*, as Amer. Languages.

transactions between the white and the red man, public and private, there is never contemplated (a competent interpreter being employed) any obstacle or difficulty on the ground of an imperfect apprehension between the parties concerned. The red Indian, uncivilized as he is, can give expression to his thoughts with precision and fluency. With his Dictionary and Grammar in his mind, and always ready for his purpose, he describes, defines, compares, &c. in a manner suitable and in every way equal to the ever varying necessities of social intercourse—or of those connected with higher objects. All this he can do in the dark, or otherwise when gesticulation would be useless—as well as the civilized white man. Of the understanding and of the heart, his language is a faithful interpreter.

The unseemly appearance which the Algonquin dialects generally present to the eye of the learner, proceeds often from *a wrong division of the words*—as well as a too fastidious or false orthography, they being generally characterized by a pleasing alternation of vowels and consonants. As respects *sound*—in the northern dialects (including the Cree and Chippeway) of this language the "rabid *r*," the obtuse *l*, the labials *f* and *v*, are never to be found. Compared with the Cree, the frequent *omission* (as in French,) of the

hissing *s*—the frequent *insertion*, &c. of the nasals *m* and *n* (p. 13, *Note*), mitigating the abruptness of the mute, &c. consonants, and a scale of intonation in the *vowels*, from the deepest *á* to the attenuated *ee*, all clearly enounced in a deep diapason tone of voice, with its native cadence and accentuation, give to the Chippeway an altogether delightful effect on the ear. My affections are naturally with the Cree, but I admire most the grave, majestic, dulcet tones of the Chippeway.

The pretensions of these tongues, are however limited. The circumstance that adjectives, which stand equally attributive to their substantive, must often take, each separately, the verbal or personally inflected form, would alone unfit them for poetry—a string of epithets so encumbered would make an indifferent figure in verse. But this languid manner of expression harmonizes with the cautious character of the Indian; and should his more than classically regular* language have few attractions for the man of imagination—to the philologist and the philosopher I cannot but believe that it will be an object of great price.

*. "More than classically regular," because the verb has no Conjugational exceptions, whereof to form an "As in præsenti" &c. as in European tongues.

It is curious to observe that the language of the Algonquins of the American continent, and the Esquimaux of Greenland, totally differing as they do in matter, should so strikingly agree in form—even in leading peculiarities of grammar—as respects European languages, in grammatical anomalies—and would hence seem fully to justify the inference, that these two languages, which are generally called "mother-tongues," belong to one and the same high generic family. (See p. 318.)

On the other hand, the many strong—fundamental ANALOGIES with European, &c. tongues, which pervade and form the basis of the Algonquin System, shew clearly an affinity between the languages of the two Continents; and leading us still higher in the history of nations, establish an intimate relationship between the primitive inhabitants of the Old and the New Worlds. I cannot doubt that, as radii issuing from a common centre, the Red and the White man are descended from a common source.

In another point of view. The Grammatical character of the Cree, as an Inflected language on an extended plan, leads to the inference of a higher Origin than the mere casual, irregular, invention of man: and an attentive analysis of its Structure confirms this view. When I observe in the verb, the

method and consistency of its various Derivative Modes*—the regularity and exactness of their respective subdivisions†—the manner, extent, and accuracy of the Pronominal, &c. Inflexions (Def. and Indef.) in their manifold (double, triple, quadruple) combinations — clearness of the correlative modifications ‡ —distinctness in form and signification through all the details—when I contemplate this complicate but accurate mechanism in connection with a "Concord and Government" blending and connecting the several parts of the System together, and a peculiar idiom or Genius presiding over all, I cannot but recognize in such a System, a regular organization of vocal utterance, affording to my own mind a circumstantially conclusive proof, that the whole is the emanation of ONE, and that a DIVINE Mind.

Having been employed for twenty years of my life in the service of the Hon. Hudson's Bay Company, I was during that period engaged in an almost uninterrupted intercourse with the natives. As long as it

* Deriv. Adject. (verb.)—Imitat.—Augment. (Frequent. and Abund. Iterat.) and Dimin.—Distrib.—Transit. (General, Special, and Particular)—Causat.—Making—Possess.—Instrum. &c.—and their various combinations.

† Conjug. Voice, Mood, Tense, "Gender," Number, Person.

‡ Princip. and Subord. Absol. and Relat. Act. and Pass. Defin. and Indef. of Person, Time, Action. Pos. and Neg. (Chippeway); &c.

was requisite, I had the assistance of an Interpreter; but the absolute necessity of understanding and being understood by those among whom I was to live, made me diligent in endeavouring to learn their language; and some knowledge of Latin, French, and Italian, acquired before I left England, enabled me to reduce to a Grammatical form, what could only be learned orally, and by routine. Notwithstanding the peculiarities in the structure of this and other American tongues, *Habit* will, with attention on the learner's part, so familiarize them to the mind, that they may, after the lapse of many years, become as spontaneously the vehicle of his thoughts as his mother tongue. Such in fact was my own case, and this circumstance will, I hope, plead as my apology for any errors in style or phraseology which may be found in this work. I trust that having had so long and such favourable opportunities of making the Cree Language as it were my own, I shall not be thought presumptuous in supposing that I could explain the peculiarities of their Dialects more clearly and correctly than had been done previously: and if this little work should serve to raise in the estimation of their fellow men, the MENTAL CHARACTER of a People, for whom, to my latest moments, I shall entertain feelings of grateful and affectionate regard—if, especially, it should prove

serviceable to those pious men who are labouring to instruct them in the truths of the Christian Religion, I shall think my labour in composing it amply repaid, and the distinguished Societies to whose liberality I am indebted for its publication, will have no reason to regret their patronage of this attempt to convey a more perfect knowledge of the structure of the Cree Language.

The following extracts from Letters written by Mr. BIRD, at Red River, who has lived upwards of fifty years among the Cree Indians; and the Rev. Mr. EVANS, who has also resided among them some years, and assisted in the translation of one of the Gospels into the Oojibway ("Chippeway") Dialect, published at New York, in 1837; will probably be considered as favourable testimonies to the ability and execution of this work.

[*From Mr. BIRD to the Author.*]

My dear Friend, Red River, July 26, 1842.

I cannot find terms to express my admiration of the extent of knowledge which your Grammar evinces.

[*From the same to the same.*]

Red River, Aug. 8, 1843.

The Rev. Mr. SMITHURST has, by well studying your Grammar, been enabled to read the Communion Service to the Swampeys, in Cree, a few days ago; and my son [an Interpreter], who went to hear it, says he did it wonderfully well.

[*The Rev. Mr. Evans to Mr. Jas. Bird.*]

Norway House, (Lake Winnepeg,)
20th July, 1843.

My dear Sir,

Having done me the honour to request me to furnish you with my opinion of the Cree Grammar you so kindly lent me during the season, I feel bound to gratify your wish—I hesitate not to state, that amidst much which has fallen under my eye, on the subject of Indian Languages, I have met with nothing equal to it. No author whose works I have met with, has entered so fully and so satisfactorily into the subject; and I think the knowledge of the Cree language, in all its ramifications, is possessed in a higher degree by your friend Mr. H. than by any other person who has hitherto attempted its investigation. It cannot fail to be a great acquisition to the furtherance of Missionary objects amongst the natives, both by aiding the Ministers in acquiring the Language, and in translating the Scriptures and other books into the Cree and kindred Dialects.

James Bird, Esq., Red River.

To facilitate the progress of the reader, whether he studies the work for its own sake, or as a part of the philosophy of language, an analytical Index has been prepared, to which the student may refer, as an aid in recalling any part of the whole, which has either escaped his recollection, or may be peculiarly the object of his enquiries.

J. HOWSE.

Cirencester, March, 1844.

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ERRATA, &c.

For "Ethínu," read "Ethĭn'u" passim.

p. 77, line 17, dele "Italian and."

pp. 80, line 5, and 146, line 17, to "it so moveth," add "groweth, becometh."

p. 129, line 19, dele "(the subjunctive)."

p. 135, line 29, for "ETH," read "ETH or ETHE."

p. 213, line 15, to "he loves him," add "or them."

p. 233, line 9, read "ACCUSATIVE, DATIVE, and POSSESSIVE Cases combined."

p. 301, line 1, to "subjunctive" &c. add "(see Verb Subst. Subj. Present, p. 201.)"

p. 304, line 21, for "(plu. *-wá*)" read "(plu. *-wow*)."

A GRAMMAR

OF

THE CREE LANGUAGE.

INTRODUCTION.

THE ALGÓNQUINS.

Of all the peculiar circumstances which characterize the new world, none is more calculated to attract the attention of the general enquirer than the vast number of nations, apparently distinct in origin, which overspread that immense continent. Of the chief of these, various writers have, according to their respective means of information, given us some account, and especially of the Algónquin people, one of the most conspicuous among the ancient nations of the northern division of the new world. In the Indian family, these stand in high relief. From their numbers, as well as the extent of the territory they possess, they derive a paramount claim to distinction, as from their long intercourse with ourselves, commercially and otherwise, they ought to have a strong hold on our affections. It is probable that the history of such a nation is closely linked with that of the first peopling of the western hemisphere.

Descriptions of the whole country of the Algónquins,* we possess in ample detail; its numerous lakes and rivers have all been explored, and are delineated on our maps; his native habits, means of subsistence,

* The country of the Algónquins may, perhaps, be defined, in general terms, as lying between the fortieth and sixtieth degrees of North Latitude, and between the Mississippi and a line drawn from its head waters north-westerly to Cumberland House, &c. on the west side, and the Atlantic and Hudson's Bay on the east. Within this extensive region are found most of the Great Lakes of America. This nation consists of many tribes, (vide Dr. PRICHARD'S "*Researches, &c.*" vol. 2,) of which the *Crees*, called by some authors *Kris, Knisteneaux, Killistenoes, Néhethoways*, &c. seem to be the principal, and to occupy the greatest extent of country, viz. all, or nearly all that territory, the numerous rivers of which carry their waters into Hudson's Bay.

The domain of the Crees (whose national name is *Nĕhethówuck*, i.e. "exact beings or people,") may also be considered as divided into large districts, which are severally distinguished by the name of some notable hill, lake, river, &c. within or bordering on these territorial divisions, and each of them has generally its own dialect —that is, their language is marked by some of those interchanges of cognate sounds which will hereafter be more particularly noticed.

The inhabitants of each of these districts further divide themselves into bands or families, which are also distinguished by the name of some remarkable object in the tract in which they are accustomed to hunt; but, in this case, instead of the *general* denomination "ethínu*uk*"—"Indians," by which the inhabitants of a district or a whole nation are known, and which may be considered as the *generic* appellation, they receive or assume, in these smaller divisions, its *diminutive* form, "ethin*éesuk*," indicative of their subordinate importance; so Wúskwy-wuchée-ethin*éesuk*, "the Birch-hill Indians," may be considered as a branch of the Kisseeskáhchewun-ethínu*uk*, i. e. of the Indians belonging to the *district* on the river of that name.

and indeed almost every thing connected with the Algónquin and his wigwam have been accurately described. Nothing seems to be wanting to complete our thorough acquaintance with him, but a correct account of his language; a point indeed of importance, as being the only avenue to a knowledge of his origin and intellectual and moral character. In more general terms, it is through the medium of his language alone that we can attain to the native Indian's mind—to that peculiar kind of human intellect, which, in all probability, is one of the links connecting the history of these tribes with that of other nations.

In order to supply this desideratum, I shall endeavour to exhibit the information I gained on this subject, during a residence of many years among the *Crees* (one of the Algónquin tribes), in a detailed, but as compendious a manner as I am able. I propose, in the first place, to take a cursory view of the present state of our information respecting the Algónquin language, making, at the same time, some brief observations on its general character; and secondly, to give an *analytical* and *grammatical* view of the Cree dialect — with such illustrations, from the kindred dialect of the Chippeways, as may throw additional light on disputable or difficult points, and elucidate, in a manner more generally intelligible, those principles in their structure which have hitherto proved a barrier to the attainment of these languages.

It has been already hinted, that the knowledge we possess of the native American languages is very

limited, though, perhaps, we are better informed respecting that of the Algónquin family than any other: this information appears to have been chiefly derived from the missionaries, whom a great part of a long life passed among those people in the diligent exercise of their spiritual calling (for which an intimate acquaintance with the language would seem indispensable), may be naturally supposed to have thoroughly qualified for furnishing abundant and correct information, theoretical as well as practical. But their endeavours do not seem to have been crowned with the success which their pious intentions merited: nor has any advance, I think, been made since the venerable ELIOT published his "*Indian Grammar begun*, in 1666," (more than a century and a half ago,) which, as the title implies, was considered by himself as merely an elementary treatise.

From the circumstance of his having translated the *Bible* into the language of the Massachúsetts Indians, or rather from his being the reputed translator, (which is a very different thing,) it has been erroneously supposed that he was thoroughly versed in their language; I say erroneously, for he himself admits, in his *Grammar*, published two years *after* the first edition of his *Bible*, that he "thinks there be some more (concordances), but I have beat out no more." From this admission alone, it may be fairly inferred, and, indeed, any one qualified to judge of the nature of the undertaking will at once conclude, that the translation, if correct, was formed only by the assistance of a half-breed interpreter, to whom

both languages were equally familiar. I am much inclined to think, however, that, grammatically considered, it is an imperfect performance.

Cotton, also, was a learned missionary, and to him his contemporary Eliot acknowledges his great obligations for assistance, especially in the second edition of this translation. Though he wrote sermons in this language, yet he did no more towards communicating a knowledge of it than compile a copious, and, as far as it goes, a valuable vocabulary. It does not appear that either of them could make a grammar embracing all the principles of the language in which they preached and wrote.

These observations are by no means made with a view to discredit the labours of the very respectable persons here mentioned, but merely to show how difficult it is for any European to make himself thoroughly master of the principles of the Algónquin tongue.

Nothing appeared on this subject, I believe, between 1666 and 1788, a period of more than 120 years, when Dr. Jonathan Edwards* communicated to

* Dr. Edwards also, as he informs us, enjoyed the most favourable advantages for acquiring the Indian tongue. He "constantly, from his childhood upwards, associated with the Indians, and acquired a great facility in speaking their language; it became more familiar to him than his mother tongue; even all his thoughts ran in Indian," &c.

To this "perfect familiarity with their dialect," (the Mohégan) he is stated to have "united a stock of grammatical and other learning, which well qualified him for the task of reducing an unwritten language to the rules of grammar," &c. With all these

the Connecticut Society of Arts and Sciences, a paper on the Mohégan dialect, (see *Massachusetts Historical Collections*, vol. 10,) containing various desultory remarks on the grammatical structure of the North American languages, but without much extending the knowledge respecting them already possessed. Though he was, perhaps, a less skilful grammarian than ELIOT, he corrected one of his (ELIOT'S) prominent errors, by denying the existence of an infinitive mood. The value of his authority is however greatly lessened, as was before observed, by the singular errors into which he has fallen.

In 1823, nearly half a century after the appearance of the above paper, the American Philosophical Society published a Grammar of one of the dialects (the Delaware) translated into English by the learned Mr. DU PONCEAU, from the manuscript of ZEISBERGER, a German missionary, with a very valuable preface by the Translator. This grammar contains a great deal of matter, much more than all the rest put together, but, in its present form, is ill calculated to improve our theoretical acquaintance with these idioms. The materials for illustration are generally ill chosen, the parts of the verb often erroneously constructed, and withal the arrangement of them is made on such an

advantages, however, it cannot be denied that, some of his observations, even on important points, are erroneous, and others are calculated to mislead, as, I trust, will be shewn in the proper place. "JONATHAN EDWARDS, D.D., was pastor of a church in New Haven, and member of the Connecticut Society of Arts and Sciences."

incongruous plan as greatly to lessen the merit which the work would otherwise possess. It is, besides, defective in several important points. Yet we are told, that this venerable missionary, who died in 1808, at the advanced age of eighty-seven, had resided among them upwards of sixty years, "preaching the gospel to them in their native idioms." But in this compilation there is sufficient evidence of his having never *thoroughly* understood theoretically this or any other language of *similar* structure.

We come now to another venerable and experienced missionary, (and he is the last on my list,) in the person of HECKEWELDER, who was likewise considered as well skilled in the languages of the Indians, having passed forty years of his long life among them. He was also, it appears, a member of the American Philosophical Society. An extended correspondence on this very interesting subject, between him and that eminent scholar, Mr. DU PONCEAU, its *then* secretary, has been laid before the public. The observations of HECKEWELDER prove however too desultory and unimportant to be of much use, and are often too carelessly made to be judicious or correct; his definitions, also, are frequently crude and unsatisfactory. To *generalize* correctly on this subject, above all others, requires great reflection and care. So perplexed and intricate is the structure of these languages to a person who does not possess a comprehensive knowledge of their anomalous forms, that he must return to his point again and again, for the hundredth time, before he can obtain such a result as deserves to be noted down. It cannot be investi-

gated hastily without danger of the risk that HECKEWELDER often incurred, of being lost in a mist of his own raising. Besides, though doubtless sufficiently skilled in the language for all practical purposes in his vocation, he was evidently far from being a profound Indian scholar.

In taking this brief retrospect, I have been performing an unpleasant task, but I could not do otherwise, considering the acknowledged darkness in which we are still involved, with respect to the grammar of these North American languages. The several authors, enumerated above, seem indeed to have reached a certain point of information, beyond which the genius of the language has been to them all, as a *terra incognita*.

The study of these idioms, and very probably of all oral uncultivated languages, is indeed full of perplexity. The path of the enquirer is beset with obstacles in every direction. Even supposing him to have surmounted, in some degree, the first difficulty of gaining the names of *things* and *actions*, he has yet to attain to a distinct knowledge of the various *relations* in which they are combined together, or their grammatical value in a sentence, and this too in a system differing altogether from that of his own language. This is, indeed, even in a simple phrase or sentence, no light task, but the great, the hitherto unsurmounted difficulty is correct interpretation, and correct classification of, or the giving of *right names* to, the anomalous members of a sentence, or groups of ideas. This is a fruitful source of confusion and error, arising indeed

sometimes from a necessity inseparable from the circumstances of the case, of generalizing from too few particulars. Accordingly, I have been able to detect, among these grammarians, no fewer than six different names for the *same* form of the verb. Thus have they all gone astray. Their participles and infinitives are mere phantoms, that irrecoverably seduce them from the right path, and would be alone insuperable obstacles to the forming of a right system. The native American has a grammatical system of his own.

From this view of the subject, we need not feel surprized that very strange notions, as erroneous as strange, have been entertained with respect to the American Indians and their languages. So has it not only been said that they have few ideas, and that their languages are consequently poor, but a writer in a respectable American periodical, of a recent date, (*N. A. Review, Jan.* 1826,) has even gone so far as to assert that "this strange poverty in their languages is supplied by *gesticulation*; and that no man has ever seen an Indian in conversation without being sensible that the head, the hands, and the body, are all put in requisition to aid the tongue in the performance of its appropriate duty." An assertion so extravagant, so diametrically opposed to the truth, may be safely left to the disposal of the better informed writers before named; and is only here noticed as an evidence of the ignorance that still prevails on this very interesting subject.

As, on the one hand, the assertion just quoted is a

complete misrepresentation of the Indian language, so neither, on the other, is it rightly conceived of by those who imagine that even the common concerns of life are discoursed on through the medium of trope and figure. Both of these are wide of the truth. To remove these erroneous impressions, and to convey a more correct notion of this subject, I may observe that the language of the Indian, in its largest sense, is a matter both of progressive, and, as it were, of systematic acquirement—growing with his growth, and reaching perfection only as he arrives towards maturity. The *child* surrounded by *sensible* objects, domestic and external, gradually learns the *names* of these—of *things*, and *actions*, and their modes of *relation* (to, from, &c.) and the fond garrulity of a mother, joined to that of its playmates, simultaneously accustoms its mind to the use of all the inflections by which those relations are expressed. Infancy may be called especially the grammar age—the season of laying the foundation for the future superstructure.

The next step is, perhaps, *narrative* discourse. In this the now enquiring *youth* derives, from the ample subjects of hunting, war, &c. an abundant accession of new *terms* and new combinations. *Didactic* topics are suited to a still maturer age, supplying the complement of his stock of moral and intellectual ideas, and their *names*. The aged impart to youth—the parent to his children of riper years—for their information and profit, the fruits of his own experience—his own knowledge. He recounts events—deduces rules of conduct—gives advice and instruction. It

is a subject for the understanding, involving the discipline of the mind. The *language* as well as the character of the Indian seems now to be completed. He is competent to the interchange of thought, to converse, and to judge on every subject that may come under his notice. At this point he has arrived too without *artificial* helps; it appears to be the natural, necessary, but progressive result of the gradual developement of his physical and mental faculties, for this result is the same for all Indians. But, here we must stop. The power of readily choosing and combining, from his various stock of materials, so as to form figurative expressions, is to him personal and peculiar. Not every Indian is an orator. It is no uncommon thing to see a distinguished chief employ some other person to deliver his harangues.

From these brief observations on the general *subjects*, &c. of Indian languages, I proceed to make a few remarks on their specific *form*, &c. with a particular reference to the Algónquin dialects.

The whole fabric of language, as exhibited in the American idioms, compared with European tongues, is of a very peculiar structure, cast, as it appears, in a very different mould from ours, and offering to the grammarian a novel and singularly organized system of speech, and to the metaphysician a new view of the operations of the human mind. The ideas are often differently grouped—in those groups the ideas are often differently disposed, and the terms expressing them differently arranged. Long expressions in English are sometimes shortened, and short ones are lengthened.

Yet it is a system complete in the mechanism of its parts, and adequate to the end desired. It is only, indeed, if I may so say, language under a new *phase*. The want of some forms, and the modification of others, are compensated in a manner to which the European is wholly a stranger. This system furnishes a beautiful specimen of *order*, in the midst of the greatest apparent, and, as it would seem, unavoidable confusion and *disorder*. Regular in its forms, it has especial care to distinguish the *natural* from the *adventitious;* the *definite* from the *indefinite* accidents, as well of person, as of action; the *act* from the *habit;* the *particular* instance from the *general* character or disposition. In want of a *name* for a thing, the American *defines* or describes it.

It is not so copious as languages enriched by science and civilization, but analogous, perhaps, in character to that which we find in the early part of the first book of the Bible, which appears to describe the circumstances of mankind in a state antecedent to the arts and sciences of civilized life; but it is abundantly stored with terms connected with the arts of fishing, hunting, &c. the sciences of savage life. Indeed, contrary to the prevailing notions, this language will be found to be adequate, not only to the mere expression of their wants, but to that of every circumstance or sentiment that can, in any way, interest or affect uncultivated minds.

I may add that as, perhaps, no cultivated language is more susceptible of analysis than the Cree and the Chíppeway, so I am greatly disposed to think that

no language is better adapted than the former of these,* for the purpose of philosophical investigation, whether with a reference to its own system, or, as an object of comparison, with the languages of the old world.

As the Indian languages are numerous, so do they greatly vary in their effect on the ear. We have the rapid *Cóotoonay* of the Rocky Mountains, and the stately *Blackfoot* of the plains, the slow embarrassed *Flat-head* of the mountains, the smooth-toned *Pierced-nose*, the guttural difficult *Sússee* and *Chépewyán*, the *sing-song A'ssinneboigne*, the deliberate *Cree*, and the sonorous majestic *Chíppeway*. Differing as they do in this respect, it is worthy of notice that the different tribes, or nations of that hemisphere discover a much greater aptitude or facility in acquiring the language of each other than they do in learning any European tongue, which, indeed, they can rarely,

* My reason for preferring the Cree for the purpose mentioned, is not that the Chíppeway does not contain in its structure the same grammatical elements, but that they are sometimes not so obvious—so well defined—e.g. the nasals *m* and *n*, which constantly occur in the latter, are often found, (as in *mb*, *nd*, *ng*, &c.) when compared with corresponding terms in the former, to be unnecessary adjuncts, not modifying the meaning of the root, and are therefore merely expletive, at least, however they may add to the beauty of the language. But, besides this, by the *change* of *th* and *t* or *d* into their cognate *n* (see *Dialect*), which frequently happens, three important elements are resolved into one, which consequently, even without the addition of the redundant *n* above mentioned, becomes, to the mere Chíppeway scholar, ambiguous and perplexing, if not fatal to the object of his research.

if ever, (I here speak of the Crees) be induced to attempt. The European finds the same difficulty in acquiring theirs. Their turn of mind leads them to group their ideas and combine their thoughts after their own peculiar manner, though indeed, in some of these languages, the thoughts are expressed through the medium of sounds, as unlike to those uttered by other nations as it can be imagined the vocal organs can produce.

Some of these languages are, more than others, in accordance with our own system of articulation, as the Cree and the Chíppeway now under consideration, which are therefore fortunately well adapted for our purpose. These, though strictly cognate idioms, are marked by differences of an interesting description ; the one (the Chíppeway) is, even in the vowels, very strongly nasal, from which the Cree is, in the northern districts at least, perfectly free. The Chíppeway has two negatives, like the French ; one of which, in negative propositions, is interwoven with the verb through all its forms. Its cognate Cree knows nothing of this negative form.

The great characteristic which distinguishes the languages of the new from those of the old world, is found in the peculiar structure and powers of their *verb*, and this will be the subject of the next chapter.

PART I.

OF THE VERB.

Of the Indian *verb*, as respects its *nature* or essence, it may, without hesitation, be said to be strictly analogous to the part of speech in European languages, bearing the same name; viz. as—predicating, *being;* as—*Net' i-án*, I am; or *manner of being* or *acting*, as—*Ne nehétheten*, I am glad; *Net'áwkoosin*, I am sick; *Ne nèpowin*, I stand; *Ne pémootan*, I walk, &c.; and of all this class of terms I consider the *verb substantive*, in the Cree language, to be proximately or remotely the *nucleus*. To convey a right notion of its *powers*, however, we must necessarily go into detail. These are, as already remarked, more extensive than in some European tongues, and are proportionately, at least, more difficult to exhibit in an intelligible arrangement. With a view to clearness on this point, I shall make my observations on this intricate subject under three general heads, viz.

First—The matter or materials of which the *verb* is composed.

Secondly—Its kinds.

Thirdly—Its forms as developed in its various inflections.

Chapter I.

The first of the heads above mentioned, or the *matter* of which the *Indian verb* consists, may be further viewed with advantage in these five ways, viz.

I. As to its origin.
II. As consisting of a root and affix.
III. As primitive or derivative.
IV. As absolute or relative.
V. As simple or compound.

Section I.

As to the Origin of the Verb.

The Indian verb is of various *origin*, e. g.

1. It comes from the names of *things*, as nouns.
2.*qualities*, as adnouns.
3.*energy or action*, as verbs.
4.*relations*, as pronouns adverbs, &c.

First.—The *noun* is the root of several kinds of verbs, among others of the following, formed from Níppee, *water*. (See *Accidence*.)

1. Nippée*woo* (animate.) *He is watery* i. e. *possesses the* nature *of water.*

Nápáyoo, *a man;* (vir) nápáy*woo, he is* (*a*) *man.*

Oowássis, *a child;* oowássise*woo, he is* (*a*) *child.*

Hóokemow, *a chief;* hóokemó*woo, he is* (*a*) *chief.*

Kóona, *snow;* kóone*woo, he is* snow*y*, i. e. *he is covered with snow.*

Nippée*wun* (inanimate). *It is* water*y* i. e. possessing its nature). *It is wet.*

Múnnetó*wun, it is God-like* (supernatural).

Nummáise*wun* úskee (inan.); *it is a* fish*y* country (from *nummáis,* a fish).

A'ssiskee*wun* (inan.), *it is* dust*y* (from *ássiskee,* dust, also earth).

Kóone*wun, it is* snow*y*, covered with snow.

This form asserts the *nature* or essence of the *noun* to be in the subject. [1]

The subjoined notes are taken from Mr. Peter Jones's Chíppeway Translation of the Gospel of St. John, printed for the British and Foreign Bible Society, London, 1831. [*See Accidence.*]

It will be useful to the reader, in investigating these two dialects, or in comparing them together, to bear in mind that the labial letters, *b, p, m,* and *oo,* or *w,* are *convertible,* as are also the linguals, *th, d, t, n, s, st, ts, ch, sh, z, zh, j.* The *Chíppeways* also often *omit* the *Cree s.*

Cree—Net' Etétheten, *I think it,* is in Chíppeway, Nind' enáindon.

Táhn' ispeetéek, *How large is it?*	A'hneen meník?
U'skee, *country.*	A'hkeh (Jones).

Note—*Animate* and *inanimate* refer to *gender.* [See *Accidence.*]

[1] St. John, i. 23, Oógemah.. Lord or chief.
xviii. 37, Ked'óogemo*wh* (Indic.).. *Thou art* (a) chief.
..... Oógemáhwe*yon* (Subj.).. *That I am* (a) king.
xii. 42. Wágemáh*wejig* (Subj.).. *Who were* chiefs.
vi. 70. Máhje-múnedóo*weh* (Indic.).. *He is* (a) devil.
x. 21. Máje-múnedóo*wid* (Subj.).. *Who is* (a) devil.
iv. 24. Oojechágoo*weh* (Indic.).. *He is* (a) spirit.

2. Nippée*wissu* (anim.) *he is water*-like, *water*-ish, (not diminut.)
Nápáyoo, *a man;* (vir) nápáy*wissu, he is man*-like, *man*ly.
Ethínu, (homo) *a man, an Indian;* Ethin*ésu, he is wise, discreet.*
Nippée*wow* (inan.), *it is water*-like, *watery, water*ish, *hum*id.
Kúsketayoo, *a burnt coal;* kúsketáy*wow, it is coal*-like, *i. e. black.*
Míthkoo, *blood;* míthk*wow, it is blood*-like, *i. e. red.*
Péwápisk, *metal;* péwápisk*wow, it is metal*-like, *i. e. metallic.*
This form shows the *manner,* or resemblance, of the *noun* to be in the subject.

3. Nippée*wissoo* (anim.), *he is* water*ed* (*wetted*).
Nippé*wetayoo* (inan.) *it is* water*ed* (*wetted*).
This form implies the *accident* or accession of the *noun* to the subject.

4. Níppee*háyoo* (anim.).—This is a *causative* form, and indicates the *causing* of the object to *become* the noun—*he turns or changes him into water.*[2]

[2] vi. 63. Wéyos.. Flesh.
i. 14. Ke weyósewe(*h*)*áh* (pass. indic.).. *He* was *made* flesh.

i. 23. Oógemah.. The Lord, also king, chief, &c.
viii. 54. Oógemáhwe(*h*)*édezooyon* (reflect. subj.) .. *If I* chief-*myself,* "if I honour myself."
„ „ Wágemáhwe(*h*)*id* (act. subj.) .. *That* chief*eth me,* "that honoureth me."
vi. 15. *We* óogemáhwe(*h*)*égood* (subj.).. *That he was to be* king-*ed* (by them), "To make him a king."
xix. 12. Wágwáin wágemáhwe(*h*)*édezoogwain* (reflect. subj. dub.).. Whosoever *maketh himself* a king.

Níppee*tów* (inan.), *he* turns *it into water.*

Ménis-áppwooy, *berry-liquor,* i. e. *wine.*

Ménis-áppwoo*tów, he* turns *it into wine.*[3]

5. Nippéewe*hayoo* (anim.)—The transitive of Nippée*woo,* indicating the transfer of the *attribute* to the object—*he watery*-eth (*wets*) him.

Nippéewe*tow* (inan.) — The transitive of Nippée*wun* — *he watery*-eth (*wets*) *it.*

A'ssiskéewetow (inan.), *he dusty*-eth *it, covers it with dust.*

6. Níppee*káyoo* (inan.)—This form asserts the *making* of the noun — *he water*-makes, i. e. *he is* making *water* (indefinite).

Múskesin, *a shoe ;* múskesíne-*káyoo,* he is *shoe*-making.

Wúnnaheggun, *a trap;* wúnnahéggune-*káyoo, he is trap*-making.

Wáskahéggun-e*káyoo, he is* making *a house.*

Athúppee*káyoo, he net*-makes (from *athúppee,* a net).

They also say, figuratively,

Cowíshemóone*káyoo, he or she is* making *the bed.*

Pétawóne*káyoo, he* makes *a smoking assembly.*

Wéeko*okáyoo, he makes a feast.*

Mewúte*káyoo, he* makes up *a bundle or load* (from *mewút,* a bag or bundle).

Ootápane*káyoo, he* makes (i. e. *arranges the things on*) *the sledge.*

[3] ii. 3. Zháhwe-min-áhboo.. Yellow-berry-liquor, i.e. wine.

ii. 9. *Kah* zháhwemenáhboowé*chegahdáig* (particip. pass. indic.).. *That was made* wine.

iv. 46. Zháhwemenáhboowe*tóopun* (act. indic.).. *He* wine-*ed it,* "he *made* the water wine."

ii. 14. Adahwa*jig* (act.).. "(Those) who sold," bartered.

ii. 16. A'hdahwáwe-gáhmegóowe*tookágoon* (imp. neg.).. Exchange-house-*make*-not-it.

7. Níppee*katáyoo* (act. anim.)—The transitive of the above, and intimating the transfer or *addition* of the *noun*, to an object in an *intensative* manner, e. g. *making*, &c. (sur-attribute)—*He water makes* it.

Hóokemow, *a chief;* hookemówe*katáyoo*, he *chief*-makes him, *he* makes *him a chief.*

Owakón, *a slave;* owakóne*katáyoo*, *he* makes *him a slave.*

*We*wútte*katáyoo* (anim.), *he loads* (makes, *i. e. arranges the load on*) *him, as a horse.*

Ootápáne*katów* (inan.), *he arranges it on the sledge.*

Hóokemow*kásoo* (reflect.), *he chief-makes himself, i. e. he* " makes *or pretends the chief.*"

Nápay*kásoo* (id.) *he* " makes *the man.*" [See Section *3*, *Simulative* form.]

Níppée*katum* (inan.), (idem) *he water*-makes *it*, i. e. makes *by the addition of water* (*as to spirits for a beverage.*)

Méchim, *food;* méchime*kátum*, *he food*-makes *it*, i. e. *he baits it* (*a trap*).

Pícku, *gum or pitch;* pícke*kátum*, *he pitches it*, (i. e. adds *pitch to it,*) *as a canoe.*

Séeseepáskwut, *sugar;* seeseepáskwute*kátum*, *he sugar*-makes *it*, i. e. *by the addition of sugar to it, as to a beverage, &c.*

Nippée*katáyoo* (accid. pass. inan.), *it is water*-made.

Sóoneow, *silver or gold;* sóoneówe*katáyoo*, *it is silvered or gilded.*

Seeseepáskwute*katáyoo*, *it is sugar*-made, i. e. *it is sugared.*

Píckee*katáyoo*, *it is pitched or gummed.*

8. Níppee*kagáyoo*—This form implies the *making of* the noun, *with*, or *of*, the *object;* ablatively—he *makes* water *of* it.

Séwáppwoo*y*, *sour liquor*, i. e. *vinegar.*

..... ..*wun*, *it is vinegar, partakes of vinegar.*

.....*tów*, *he* turns *it into vinegar.*

.....*káyoo*, *he* makes *vinegar.*

.....*kátum*, *he vinegars it*, that is, *adds* vinegar to some other thing.

Séwáppwoo*katáyoo, it is* vinegar*ed.*
.....*kagáyoo, he* makes *vinegar of* it.

9. Níppee*sków*—This form intimates *abundance* of the noun—*water* abounds, *or there is* abundance *of water.*
Ménis, *a berry;* ménise*sków berries* abound.
Attík, *a deer;* attík*oosków, deer* abound.
Mínnahik, *a spruce fir;* minnahík*ooskow, spruce firs* abound. [4]

10. *Oo*-Nippée*emu*—This form (*oot* before a vowel) shows that the subject *possesses* the noun—*he* has, i. e. owns or possesses *water.*
*Oo*nápái*mu, she* has, *or* possesses, *a man, i.e. a husband.*
*Oo*tè*mu, he possesses a horse, or horses.*
Assám, *a snow-shoe.*
*Oot'*assámu, *he* has *snow-shoes.*
[Thus in these *possessive* verbs, the object may, in *Cree,* be either singular or plural; but, in *Chippeway,* they follow the common rules of agreement.] [5]

11. Hóokemow*éthemayoo,* he *chief*-thinks him; *i. e. considers him a chief.*
This subject[6] *thinks* the person, thing, &c. expressed by the

[4] v. 3. Né*b*eh.. Water.
iii. 23. Né*b*eh-*kah* (pres. for preter.).. There was *much* water.
vi. 10. Meenzháhshkoo*káhbun* (preter.) .. There *was much* grass.

[5] iv. 16. Ke náhbáim .. Thy husband.
iv. 16. Nind' *oo*náhbámese. (poss. neg.).. I *have no* husband.
iv. 18. Kah *oo*náhbámeyun*ig* (poss.).. Whom *thou* husbandest *them,* hast *had* as husbands.

Note—The *present* and the *compound of the present,* are often used for the *past* tenses.

[6] viii. 49. Nind' óogemahw*ánemah* (indic.).. *I* chief-*think-him,* "honour him."
xii. 26. Ka óogemahw*ánemahjin* (subj.).. "*He* will honour *him.*"
v. 23. Che óogemahw*ánemegood* (pass. subj.) .. That *he should be* honoured *by,* (&c.)

noun, to be in the object. The general principle, that, in a compounded verb, the accessory member is, in these dialects, a *secondary attributive*, will be noticed hereafter. This form constitutes perhaps the only exception to the rule.

Most if not all nouns, both primitive and derivative, have their derivative verbs also, as,

Wéegee (*g* hard), *a tent or dwelling.*
Wéeg*u* (neut.), he *dwells or tents.*

Wégee*mayoo* (transit.) he *tent*-eth (*with*) him.
Wégee*moggun, a tent*-mate *or person tented with.* [See *Passive Nouns.*]

Uskéeo*o, he countries,* i. e. *he dwells in that quarter* (from úskee, *country*).
Weet-úskee*máyoo,* he *com*-patriot-eth him (transit).
Weet-úskee*móggun,* fellow-country*mate.*

Ootáwe, *father.*
Ootáw*éeoo,* he *is (a) father.*
Ootáwe*mayoo,* he *fathers* him, i. e. he is his father, *or* by adoption, &c. he is a father to him.[7]

[7] v. 17 N'oos.. My father.
iii. 35. Wayóose*mind* (pass.).. Who is father*ed,* "the father."
viii. 41. Pazhegoo Wayóose*mungíd* (act.) .. *He is* one, *whom we* esteem father, "we have one father."
viii. 42. *Ooyóseyágoobun* (verb possess.).. *If he were your* father.
viii. 44. *Ket'* ooyóose*mahwáh* (act. anim.).. *Ye esteem him* father.
Oot' ooyóosi*ndón* (act. inan.) .. *He* fathers *it,* "the father of it."
viii. 39. *Nind'* ooyóose*nón* (v. poss.).. "*He is our* father."

iv. 50. Ke gwís .. Thy son.
i. 34. Oogwése*megood*.. *Who is* son-*ed by* (God), "the Son (of God)."
i. 49. *Ked'* oogwése*mig*.. *He* son-*eth thee* (God), "thou art the Son (of God)."

Pépoon, *winter* (or it is winter) also a year.
Pepóon*issu*, he *winters*.
Wéeche-pepóon*issemáyoo*, he *winters* with him. [8]

iii. 16. Kah oogwése*jin* (possess.) .. Whom *he* has for son, "his (only begotten) son."
v. 22. Wagwése*mahjin* (act.). . *Whom he* son-*eth*, "the son."
v. 19. Wagwése*m'nd* (pass. indeter.). . *Who is* son-*ed*, "the son."
iii. 36. Wagwése*memínjin* (id. poss. case). . *Who is* son-*ed*, "the son."

iv. 49. Ne néjáhnis. . My child.
viii. 33. *Nind'* oonéjánese*mégoonon* . . Abraham . . (act.) *He* child*eth us*, "we be Abraham's seed."
viii 37. Oonéjáhnese*menáig* . . *That he* child-*eth you* "that ye are his seed."
viii. 39. Oonéjáhnese*menágoopun* . . *If he* child-*ed you*, "If ye were his children."

[8] x. 22. Pépoon*óobun*. . *It was* winter.
ii. 20. Pépoon. . (Forty-six) years.
xiii. 30. Tébekahd*óopun* . . *It was* night.

i. 10. A'hkeh. . A country, "the world."
iii. 31. A'hkeh*weh*. . *It* "*is* earthly."

xviii. 15. Mínzhenahwa. . Disciple.
viii. 31. *Ked'* oomínzhenahwá*menim* (act. indic.) . . *I* disciple *you* (plu.), "ye are my disciples."
xv. viii. Che mínzhenahwá*menáhgoog* (act. subj.) . . That *I may* disciple *you* (plu.), "so shall ye be my disciples."

i. 49. *Ked'* óogemáhwe*mégoog* (trans.) . . *They* king *thee*, "thou art the king of" (Israel).

iv. 36. Méne*win*. . Fruit.
xv. 2. Máhne*wúnzenoog* (negat. subj.). . *That* bear*eth* not fruit.
Máhne*wungin* (subj. plu.). . *That* bear fruit.
Che méne*wung* (sing.). . That *it* bear fruit.
xv. 8. Che méne*weyáig* (subj.) . . That *ye* bear fruit.

i. 14. Tápwáwin. . Truth.
viii. 26. Tápwáwine*h*. . *He is* truth.

12. These *substantive*-verbs sometimes *drop* the first letter or syllable of their noun, as from

Iáppee, *a line or chord;* áppee-*káyoo,* he *line*-makes *or* plaits;
áppee*káyta,* line-*make-thou-it,* plait it.

*Um*ísk, *a beaver;* iéeskayoo, *he is beavering,* i. e. taking beaver.

*E'*skootayoo, *fire;* skátow or sikátow, he strikes *fire or a light.*
Kóota*wayoo,* he makes *a fire.*

13. Others *assume* a prefix, as from *Iáppee* (Iáppees dimin.), as above.

It-áppee*tów,* he puts *a line to* or about it, he *cords* it, &c.

It-áppees*ahúm,* or *T*áppees*ahum,* he *threads* it (as a needle).

Sésketáyoo, it is fired, lighted (from E'skootayoo, *fire*).

*Séska**hum,* he *fires* it, sets it *on fire.*

*Sésketh**owáisu* (temper), he is fiery, *passionate.*

Secondly,—The names of the *qualities of things* furnish a numerous list of Verbs, they being all, in their simple state, *verbalized.* I shall divide them, as the forms of both these dialects seem to point out, into two classes—namely, the *natural* and the *acci-*

vi. 63. Oojechóg.. A spirit.
Oojecháhgoo*wahnoon* (inan.).. *They are* spiritual.
Pemáhtèzéwe*wahnoon* (inan.) .. *They are* of life.
viii. 41. Keshámúnedoo.. God.
xvii. 3. Keshámúnedóo*weyun* (subj.).. *Who art* (the only true) God.
x. 34. *Ke* múnedóo*wim.. Ye are* Gods, i.e. supernatural beings.
x. 33. *Ke* keshámunedóowe(*h*)*édis* (reflect. indic.) *Thou* make*st thyself* God.
i. 6. Enéneh, (homo) .. A man.
vii. 12. Enéne*weh* (indic.).. *He is* a (good) man.
x. 33. E'nené*weyun* (subj.).. *Who art* a man.
xviii. 35. *Nind'* oojéw*yewh* (indic).. *I am* a Jew.
iv. 9. Jéw*eyun* (subj.).. *Who art* a Jew.

dental. The former, derived from the adnoun, express what is *inherent*, *native*, *spontaneous*, and will be denominated *Adjective* verbs: the latter, derived from words expressing what is *adventitious* to the subject, *contingent*, *foreign*, *acquired*,—have *a passive* signification, and will be called *accidental* passive verbs, in contradistinction to *participial* and other passive verbs, which will be noticed hereafter.

ADJECTIVE VERBS.[9]

ANIMATE.		INANIMATE.	
Wówee*èsu*	*he is* circular.	Wówe*ow*	*it is* circular.
Pittíkoo*su*	*he is* spherical.	Píttikw*ow*	*it is* spherical.
Kówi*ssu*	*he is* rough.	Kówo*w*	*it is* rough.
Sóoskoo*su*	*he is* smooth.	Sóoskw*ow*	*it is* smooth.
A′wkoo*su*	*he is* sick.	A′wkw*un*	*it is* strong, tart.
Kínwoo*su,*	*he is* long or tall.	Kínw*ow*	*it is* long.
Nuppúck*issu*	*he is* flat.	Núppuck*ow*	*it is* flat.
Chímmes*issu*	*he is* short.	Chimmás*in*	*it is* short.

[9] v. 30. Oónesheshin (indic. inan.) .. *it is* good.
i. 46. *Wá*neshesh*ing* (subj.) .. *which is* good. [See Sec. 3, *Augmentatives.*]
ii. 10. Mahyahnáhdáh*kin* (subj. inan.) .. *which is* bad. [id.]
vi. 27. Panáhdú*k* (subj. inan.) .. *which is* bad.
viii. 9. Pahtáhze*wod* (subj. anim.) .. *that they are* bad, sinful.
viii. 3. Mágwah peshegwáhdez*id* (subj.) .. at the time *she is* loose, wanton.
v. 7. Máhkez*id* (subj.) .. *who is* lame.
iv. 6. Ahyákooz*id* (subj.) .. *who is* weary.
xi. 3. A′hkooze (indic.) .. *he is* sick.
xi. 1. A′hkooze*bun* (indic. pret.) .. *he was* sick.
v. 5. Ayáhkooz*id* (subj. augment.) *who is* sick.
xii. 5 and 8. Kademáhgeze*jig* (subj.) .. *who are* poor, piteous.
viii. 54. Tah enáhbaht*áhsenoon* (indic. neg.) .. *it* will *not be* useful. [See Paradigm of the Negative Verb.]

A′ppis*éesissu*	*he is* small.	A′ppis*ásin*	*it is* small.
Méthos*u*	*he is* good.	Méthow	*it is* good.
Methó*sissu*	*he is* handsome, kind.	Methow*ásin*	*it is* good, nice.
Mathát*issu*	*he is* bad, ugly.	Mathát*un*	*it is* bad.
A′butt*issu*	*he is* useful.	A′butt*un*	*it is* useful.
I′sp*issu*	*he is* high.	Isp*ów*	*it is* high, as a house.
A′them*issu*	*he is* difficult.	A′them*un*	*it is* difficult.

ACCIDENTAL (PASSIVE) VERBS.[10]

ANIMATE.

Chímmas*oo*	*he is* erected, set upright.
Pás*oo*	*he is* dried.
Mèstas*oo*	*he is* consumed (by fire), scalded.
Táskes*oo*	*he is* split (as a *living* tree).
Eskwâs*oo*	*he is* burnt.
Táhkoop*issoo*	*he is* tied up.
Kúskekwâs*oo*	*he is* sewed.

INANIMATE.

Chímmat*ayoo*	*it is* erected, set upright.
Pást*ayoo*	*it is* dried.
Mèstat*ayoo*	*it is* consumed (by fire), scalded.
Tásket*ayoo*	*it is* split (as a *dead* tree).
Eskwât*ayoo*	*it is* burnt.
Táhkoopit*táyoo*	*it is* tied up.
Kúskekwât*áyoo*	*it is* sewed.

Note—Final *u* is pronounced as in *pure, endure;* and *oo* as in *moon, pool.*

[10] i. 27. Dáhkoobe*dánig* (subj. inan. poss. case) .. *if it be* tied.
xi. 44. Táhkoobe*zood* (subj.) .. *who is* tied, bound.
Táhtepeengwábe*zooh* (indic.) .. about-face-tie*d-is-he.*
xv. 6. Néboo*dá*mahguk (subj.) .. *which is* withered.
xix. 23. Káhshkegwah*dásezenóobun* (pret. neg.) .. *it was* not sewed.
xviii. 24. Mínjemápe*zoonid* (subj. anim. poss. case) .. *who was* bound.
xxi. 11. Móoshke*na*nid (id.) .. *which was* filled.

It may be observed, that some roots are susceptible of both these modes of the verb, e. g.

ADJECTIVE VERBS.

Animate — U′ckoo*su* *he* hangs (intran.)
Inanimate—U′ckoo*tin* *it* hangs (id.)

Ex. *Anim.*—U′ckoo*suuk* attâk*wuk*, i.e. They *hang*, the stars.
Inan.—U′ckoo*tinwah* néepe*a*..... They *hang*, the leaves.

Wéethep*issu* *he is* foul, i.e. not clean, dirty.
Wéethepo*w* *it is* foul.

Kíppo*osu* *he is* shut, stopp*ed* } naturally or
Kíppo*w* *it is* shut, stopp*ed* } spontaneously.

Nuppúck*issu* *he is* flat.
Núppucko*w* *it is* flat.

Kínwoo*su* *he is* long or tall.
Kínwo*w* *it is* long.

Wáwg*issu* *he is* crooked.
Wáwgo*w* *it is* crooked.

Múskówi*ssu* *he is* strong or hard.
Múskowo*w* *it is* strong or hard.
Múskówu*n* *it is* strong, hard, &c. (moral.)

Quiúsk*oosu* *he is* straight, not crooked.
Quíusk*wow* *it is* straight.

Qúiusk*issu* *he is* open, straight-forward, frank.
Qúiusk*wun* *it is* right, reasonable.

ACCIDENTAL (PASSIVE) VERBS.

U′ckoo*soo* *he is* suspend*ed*, hung. (pass.)
U′ckoo*tayoo* *it is* suspend*ed*, hung.

Ex. *Anim.*—U′ckoosoo*wuk* net' assámu*k*, i. e. They are *hung* up, my snow-shoes.
Inan.—U′ckootay*wah* ne múskesin*ah*. . They are *hung* up, my shoes.

Wéethep*issoo*	*he is* foul*ed* or soil*ed.*
Wéethepe*tayoo*	*it is* foul*ed* or soil*ed.*
Kíppoo*soo*	*he is* stopped } artificially, as a bottle
Kíppoo*tayoo*	*it is* stopped } or a path.
Nuppúck*issoo*	*he is* flatt*ed.*
Nuppúcke*tayoo*	*it is* flatt*ed.*
Kínwoo*soo*	*he is* lengthen*ed.*
Kínwoo*tayoo*	*it is* lengthen*ed.*
Wáwg*issoo*	*he is* bent.
Wáwge*tayoo*	*it is* bent.
Múskówi*ssoo*	*he is* strengthen*ed* or harden*ed.*
Múskówe*tayoo*	*it is* strengthen*ed* or harden*ed.*

Numerals,[11] &c. when predicated of a subject, also become verbs, as

Péyak, *one;* péyak*oo, he is* one, *or is alone.*
Néshoo, *two;* néshoo*uk, they are* two.
Néannan, *five;* néannáne*wuk, they are* five.
Mechétte*wuk, they are* many.
Chuckawássise*wuk, they are* few.

[11] i. 26. Pazhig . . One.
viii. 41. Pázhego*o*. . *He is* one.
x. 16. Tah pázhego*o* (anim.) . . *He* shall *be* one (shepherd).
Tah pázhegw*un* (inan.). . *It* shall *be* one (fold).
x. 30. *Ne* bázhego*omin* . . *We are* one.

xvii. 22. Che pázhego*owód* (subj.), — azhe pázhego*oyúng* (subj.) . . That *they may be* one, — as *we are* one.
xvii. 23. Che...pázhego*o*(*h*)*índwah* (pass. subj.) . . That *they may be made* (perfect) in one.

vi. 9. Náhnun. . Five.
iv. 18. Ke náhnahne*wug* (anim. indic.) . . *They* have been five.
v. 2. Náhning (inan. subj.). . As they were five.

Numerals may also be used transitively, as,

Néshoo*stowáyoo*, *he* two-*eth them, e.g. kills two at a shot.*

Péyakoo*hayoo* (anim.), *he* one-*eth them, i.e.* u*nites them.*
Péyakoo*tow* (inan.), *he* u*niteth them.*
Néshoo*hayoo* (*anim , he* two-*eth him or them, i.e.* di*vides, &c.*
Néshoo*tow* inan.), *he* di*videth it or them.*

There are, indeed, other words and forms of expression which exhibit no predicate in the English phrase, yet, standing as *attributives*, are expressed by a *verb* in the Indian language—such are *each*, *every*, *other*, *of* or *among* (them), *the two*, &c. as from táhto[12] *number* are formed,

*Itt*ússu*uk* (intran. anim.), *they are, or they number,* so *many.*
*Itt*áht*inwah* id. inan.), *idem.*
Hè *itt*úse*chick* (subj. anim.), *as many as they are ;* i.e. *every one, the whole number, the total of them.*

[12] ii. 10. and iii. 20. Aindáhch*id* (subj.) *who* number*eth*, "every, every one."

i. 16. Aindáhche*yong* (id.) .. as *we* number, "all we" have, &c.

xiii. 21. Pázhig...*kenáhwah* aindáhche*yaig* (id.) .. one of *you*, as *ye* number, "one of you."

viii. 7. Aindáhche*yaig* (id.) .. as *ye* number; Anglice, *of your number*, "among you."

xvi. 32. Aindáhche*yaig* (id.) .. as *ye* number, "*ye*, every man."

vii. 53. Aindáhche*wod* (id.) .. as *they* number, "every."

In the following passages this verb is, for the sake of emphasis, preceded by another verb expressive of *quantity*, or *degree*, viz. men*ík* (subj. inan.) as, A'hneen men*ík?* (subj.) .. how much *is it?*

viii. 46. A'hneen kenahwah *menik* aindáhche*yaig* (subj.) .. which (of) you, *how great it be* that *ye* number.

vii. 19. Kah...áhweyah *menik* aindáhche*yaig*.
Not...any one *great as may be* that *ye, &c.* "of you" all.

Hè *Itt*áht*éekee* (subj. inan.) *idem.*

Táhn' hè ittúss*echik?* Táhn' hè ittáht*éekee?* how number they? i.e. how many are they?

Pétoos,[13] *different.*

Pétoos*ísu* (indic.), *it is* different, *other.*

Hè Pétoos*íssit* (subj. sing.), *as it is* different, *other.*

Néshoo*uk*, *they are two.*

Kah nésh*echik* (subj.), which are two, i.e. *the two.*

[See Construction of the *Attributive* Verb, and of the *Article.*]

THIRDLY—The names of *Energy* and *Action*, and their contraries, furnish the class of *Neuter* Verbs,[14] as

[13] x. 1. Páhkón (adverb) .. separate, distinct, "some *other* way."
xx. 7. Páhkon .. "in a place by itself."
v. 32. Báhkáhn*eze* (indic. animate) *he is* different, *other*, "there is another."
v. 43. and iv. 37. Bákáhn*ezid* (subj. animate) .. *which is* different, "another" (person).
xviii. 34, iv. 38, and x. 16. Pákáhn*ezejig* (idem) .. *which are*, &c. "others, other," persons, sheep.
vi. 22. Bákáhn*uk* (subj. inan. sing.) .. *which is* different "other" boat.
vi. 23, xx. 30, and xxi. 25. Bákahn*ahkin* (idem plural) .. *which are, &c.* "other" boats, signs, things.
i. 40. Pázhig égewh *kah* néenzh*ejig* (subj. animate).. One, those *which are* two, "one of the two."

[14] xi. 29. Ke báhzegwe (indic.) .. she arose.
xiv. 31. Páhzegwéeg (imper.) .. arise (ye).
v. 6. Shíngeshéne*nid* (subj. possess. case) .. as *he* lay.
v. 3. Shíngeshén*oowod* (subj.) .. were lying.
ii. 22. Kah ooneshk*od* (subj.) .. that *he* had risen.
v. 8. Oóneshk*ón* (imper.) .. rise (thou).
iii. 29. Nébahw*eh* .. *he* stand*eth.*
viii. 9. Ke...nébahw*eh* .. *she was* standing.
ix. 41. *Ne* wáhbe*min* .. *we* see.
ix 15. *Kah* ezhe wáhbi*d* (subj.) .. *who* thus saw.
Wáhbe*yon* (subj.) .. (and) *I* see.

Ió*n*	*he* is.
A′pp*u*	*he* sit*s*.
Pússeko*o*	*he* rise*s* (from a sitting posture).
Pímissi*n*	*he* lie*s* down.
Wúnnesko*w*	*he* rise*s* (from a recumbent posture).
Nèpowo*o*	*he* stand*s*.
Wápp*u*	*he* see*s*.
Seebóoyt*ayoo*	*he* depart*s*.
Pémoot*ayoo*	*he* walk*s*.
Pímetho*w*	*he* flie*s*.
Pímesko*w*	*he* swim*s*, as a fish.
Tháthán*um*	*he* swim*s*, as a man.
Pimás*u*	*he* sail*s*.
Kéw*ayoo*	*he* return*s*.
Póotho*o*	*he* cease*s* or leaves off.
Nippó*w*	*he* sleep*s*.
Níppu	*he is* dead.
Etéthet*um*	*he* so thinks, intend*s*.
Kiskéthet*um*	*he* know*s*.
Kískiss*u*	*he* remember*s*.

vii. 3. Máhjó*n* (imper.) .. depart *thou*.
xvi. 7. Che máhjah*yon* .. *that I* depart.
v. 8. Pémoosá*in* .. walk *thou*.
v. 9. *Ke* pémoosa*id* (subj.) .. he walk*ed*.
iv. 51. Ahne kéwa*id* (subj.) .. *as he* was returning.
vi. 66. *Ke* azhakéwá*nid* (subj. poss. case.) .. *they* return*ed* back.
xi. 11. Neb*áh* .. *he* sleep*eth*.
xi. 12. Néb*áhgwáin* (subj. dub.) .. *if he* sleep.
vi. 49. *Ke* néboo*wug* .. *they have* died.
xix. 7. *Che* nébood (subj.) *that he* die.
xxi. 25. *Nind'* enáind*um* .. *I* think.
xvi. 2. *Tah* enáind*um* .. *he will* think.
vi. 6. *Oo* kekáin*don* .. *he* knoweth *it*.
iii. 2. *Nin* kekáin*dahnon* .. *we* know *it*.
xv. 20. Mequáindahm*ook* (imper.) .. remember *ye*.
xvi. 4. Che mequáindahm*aig* (subj.) that *ye* remember.

Very many, at least, if not all the verbs, of the classes above mentioned, may, *relatively*, be considered as *permanent*, *continuous*, &c. and have their *occasionals*, marking individual, distinct, sudden acts or motion. These furnish a new mode of the *neuter* verb. (Vide infra.)

ADJECTIVE VERBS.

Míthkoo*su*	*he is* red.
Míthkoo*púthu*	*he* or *it* reddens.

ACCIDENTAL VERBS.

Quíske*soo*	*he is* turned over.
Quíske*púthu*	*he* or *it* turns over.
Séske*tayoo*	*it is* fired, lighted.
Séske*puthu*	*it* fires, takes fire.

NEUTER VERBS.

A′chee*oo*	*he* moves, has the faculty of moving.
A′chee*puthu*	*he* or it moves (suddenly).

Fourthly—The names of *Relations*.—Relational words, or words expressive of simple *relation*, are also a source of *verbs*, as

PRONOUNS.

O′weena...who.
Ke kiskéthemittin...*óweená*weun.
I know you...*who* you are.
Kèkoo...what (pronoun).
Kèkwân (noun)...something.
Kèkwân? (verb)...what *is it?*
Ne Kiskétheten hè kèkwâ*k* (subj.)
I know that *it is* something.

Ne kiskétheten hè kékwâne*wâk* (subj.) [See verb *áweoo,* anim.; *áwun,* inan.]
I know what *it is.*

ADVERBS.

Pímich...cross-wise.
Pímich*étin*...it is (lying) *across.*
Pímiche*tow*...(trans.) he does it *across.*
Pímití*num*...*he lays it* across (with the hand).
Síssoonáy...parallel.
Síssoonáy*tow*...*he does it* parallel.
Síssoonáy*num*...*he puts it* parallel.
Oosám...over-much.
Oosáme*tow*...*he* over*does it.*
Náspách...wrong.
Ne Náspach*ooskák*...*he* thwarts *me.*
Isse...(*sometimes* It-) *so.* A *relative* particle of *manner;* it is also a *generic* noun, signifying *manner, wise,* &c.
Isse*núm*...he *so* sees it. Anglice, it *so* appears to him.
Isse*tow*...he *so* does it.
It*átissu*...he *so* acts (morally).
Ittă...there, thither. In composition a *relative* particle of *place* (Fr. *y,* Ital. *ci*); also a *generic* noun signifying *place.*
Iti*num*...*he* thither *does it* (with the hand).
Iti*skum*...*he* thither *mis-moves it.*
Wéskutch...formerly.
Wéskutch*issuuk*...*they are* old.
Qúiusk...straight.
Quiúski*ssu*...*he is* straight.
Quiúske*tow*...*he* straighten*s it.*
Péyche...hitherward.
Péysh*oohayoo*...*he* bring*s him.*
Péyt*tow*...*he* bring*s it.*
Assèche...backwards.
Assèt*tissahwáyoo*...*he sends, drives him* back.
Assèt*táhmahgun*...*it* repels *it.*

Símmutz...perpendicular.

Símmut*ínum*...*he* erect*s it* (with the hand).

[Vide *Special* Transitive, and *Relative* Verbs.]

CONJUNCTIONS.

A'ssitche...also.

A'ssit-*ínum*...he puts it to, or with it (quasi, he *also*-eth it).

PREPOSITIONS.

Ooche...*of, from, by,* also *with* (instrument).

Ooch-èoo, (neut.)...he is, or proceeds, *from.*

*Óós*etow (trans.)...he *e*duces it, i.e. makes it.

*Óóche*hayoo...he *from*-eth, hindereth him.

*Óót*inum...he *from*-hand-eth-it, i.e. takes it.

Péeche...within, in the inside.

*Péet*enum...he puts it *in.*

*Péet*ahúm...he thrusts it *in.*

*Péech*enum...he puts it *in the inside.*

Uttâmik...underneath.

*Uttâm*ahúm...he thrusts it *under* it.

Sápoo...through.

*Sápoo*soo...he is passed *through* (e. g. by medicine).

*Sápoo*num...he puts it *through.*

Kítheekow...among.

Kítheekówe*num* (act.)...*he puts it* among.

Tákootch...upon.

Ke gah tákootche*skák* mistik ... he will *mis-act* (come) upon *you,* the tree.

Wáska...around.

Ne Wáská*nèn*...*I* surround, enclose *it* (by hand).

Ne Wáskan*íssoon* (refl.)...*I* surround *mysclf* (with something).

INTERJECTIONS.

Interjections and intensive expressions also furnish Attributive Verbs.

Kéeam!...very well! be it so!

Kéam*iow*, or Keeame*ow*...*he is* still, quiet.

Kéeam*issu*...*he is* still-ish (not dimin.), tranquil.

Kéeamée*wissu*...*he is* peace*ful* (disposition).

Awk and Iée (Iéet before a vowel)...intensative prefixes.

Awkoo...very strongly. Awkoo*su*...he is *very ill.*

Iée...forcibly. Iée*tów*...*he* firm*s*, fix*es it.*

Section II.

Of the Root and Affix.

The verb, even in its most simple state, intransitive as well as transitive, consists of two parts or members, namely, the *Root*, and the *Affix*, or characteristic termination.

1. OF BEING.

I-*ów*...*he* or *it is.* *I* is the *Root*, *ow* the *Affix*, and so of the rest.

2. OF CIRCUMSTANCE.

Séyséyk-*un*...*it* hail*s.*

Thóot-*in*...*it* blow*s.* &c. &c.

3. OF QUALITY.

Nuppúck-*issu*...*he is* flat.

Núppuck-*ow*...*it is* flat.

Nuppúck-*esoo*...*he is* flatted.
Nuppúck-*etayoo*...*it is* flatted.
Pímmee...melted fat, grease.
Pimmée-*woo*...*he is* greas*y*.
Pimmée-*wun*...*it is* greasy.
Pimmée-*wissoo*...*he is* greas*y-ed* (Angl.—greased, anointed).
Pimmée-*wetayoo*...*it is* greas*y-ed*. &c. &c.

4. OF ENERGY, &c.

Wâpp-*u* (=wâppe-*oo*)...*he* see*s*.
Wâppé-*magun*...*it* see*s*.
A′pp-*u* (=áppe-*oo*)...*he* sit*s*, is at rest.
Appé-*magun*...*it* sit*s*. &c. &c.

5. OF ACTION.

A′chee-*oo*...*he* move*s*.
A′chée-*magun*...*it* move*s*.
Pémoot-*ayoo*...*he* walk*s*.
Pémoot-*aymagun*...*it* walk*s*, progresses, goes, as a watch.
&c. &c.

6. OF TRANSITION.

Wéeth-*ayoo*...*he* name*s him*.
Méeth-*ayoo*...*he* give*s* (to) *him*.
Pemóota-*hayoo*.. *he* walk*s him*.
Pemóota-*tow*...*he* progress*eth it*.
Pemóota-*támagun*...*it* progress*eth it*.
Pimmée-*we-hayoo*...*he* greas-*y-eth him*.
Pimmée-*we-tow*...*he* greas-*y-eth it*.
Pimmée-*we-támagun*...*it* greas-*y-eth it*. &c. &c.

7. OF CAUSATION.

Wâppe-*háyoo*...*he makes him* see.
Wâppe-*tów*...*he makes it* see.

Pémootay-*háyoo*...*he makes him* walk.
Pémootay-*tów*...*he makes it* go.
Pémootay-*támagun*...*it makes it* go. &c. &c.
[See *Accidence.*]

The Affix itself may indeed be considered, generally, as also consisting of two parts, namely, the *uninflected* and the *inflected.*

First,—It consists of the uninflected, or *characteristic* vocable or vocables, indicating the manner of *being*, *doing*, or *acting*, associated with the root, and is analogous in signification and use to the relative terms, or the conjugational or other forms, signifying to *be*, to *do*, *cause*, *make*, &c. of which more will be said hereafter.

An enumeration of the *consonants* of the descriptive character alluded to, would extend to almost all that are found in the *Cree* alphabet.[15] They especially

[15] The *Cree* alphabet is of rather limited extent. The articulate sounds of which it is composed may be divided, as in European languages, into vowels and consonants.

The simple vowel sounds are coextensive with and enounced as those in the English language. e. g.

a (Chíp. =*ah*, Jones) as in *far*, the Italian *a.*
à long.
á as in *awe*, *law*,
e as in *me*, *see.*
è (=*a* Jones) as *a* in *fate*, *mate.*
i (short before a consonant) as in *pin*, *thin.*
i before a vowel, or final i, is pronounced long, as in *mine*, *thine* (=*ahy*, Jones).
o as in *so.*
ó as in *low* (not high), *sown*, *own.*
oo as in *moon.*

characterize the numerous class of *derived* transitives, and may, in such cases, be said to have some a *general* and some a *special* signification. I shall, for the present, confine my notice to the following, viz. *h*, *t*, *m*, *w*, and *th*. And first of the *h* and the *t*.

The GENERAL *causative* has for its endings (indic. 3 p. sing,) *háyoo* and *tów*, and for its constant *characteristic*, or energizing sign, the aspirate *h* (anim.) and *t* (inan.) both of which, used in this sense, begin always an emphatic or accented syllable. (Chip. *-(h)ón*, *-tóon* or *-dóon*.)

u final, as in *pure, endure,* or as the pronoun *you.*

ai and *ay* as in *fair, may, hay.*

But the Cree *consonants* have a less extensive range than the English, and, strictly considered, should perhaps be described as belonging to the class denominated *sharp* consonants.

The labials are *p* and *w* (oo) and their derivative nasal *m*. The *f* and *v* are wanting. The linguals are *th* (pronounced as in *thin*), *t*, *s*, *st*, *ts*, (*t*)*ch*, and their nasal *n* (*l* and *r* are wanting—see *Dialect*). They have the guttural *k* also, to which must be added the aspirate *h*. I allude here to some of the tribes on the coast of the Bay; those of the interior, as on the *Saskátchewun*, &c. affect more the *flat* series, as *th* (in *this*), *b*, *d*, *z*, *j*, *g* guttural; as do the Chíppeways also, as may be seen in the translation before mentioned. With all his acknowledged care, however, and general orthographical consistency, Mr. JONES has sometimes fallen into the use of one or the other of these kinds (in the same verb—in the same particle), as euphony seemed to guide him. It should be also observed, that, on the coast, *sh* is used for the *s* of the interior; *sh* and *zh* are also very prominent in the Chíppeway dialect. See JONES's Translation.

It may be proper to observe here that the *three mutes*, viz. the labial *b*, the guttural *g*, and the lingual *d* (the first three consonants of the *Hebrew*, &c. alphabets), with *th* (which I assume to be their common *Radix*, Vide infra), are sometimes denominated in this treatise *primitive* consonants; and their *sharp* cognates *p*, *k*, *t*, with the rest of the vocables belonging to these three several classes, are called their *derivatives*.

Pémootayoo...he walks, progresses.
Pémootay-*h*áyoo...he makes or *causes* him to walk.
Pémootay-*t*ów...he *causes* it to *go*, e.g. as a watch.
Wápp-*u*...he sees.[16]
Wâppé-*magun*...*it* sees.
Wáppe-*h*áyoo...he *causes* him to see.
Wáppe-*h*ík...he is *made* to see, (by him or them, def.).
Wáppe-*t*ów (inan.)...he *causes* it to see.[17] (See Sec. 3.)

The GENERAL *transitive* has the same endings as the general causative just mentioned, viz. *h*ayoo for the *animate* object, and *t*ow for the *inanimate* object, but *lightly* accented in both genders. In this (comparatively) unemphatic form, the consonants *h* and *t*, as well as those others of less general use hereunder mentioned, represent the mitigated verbal energy of the simple transitive verb, as sometimes expressed in English by *do*, *make*, *-ate*, *-ize*, *-fy*, and the prefix or the termination *en*, or by an equivalent emphasis, change of accent, &c.

Thósk*ow*...*it is* soft.
Thóske*t*ow...he soft*en*eth it.

[16] ix. 7. Ke be-wahb*eh*.. *he* has hither-see*n*.
xii. 40. Che wáhb*émahgáh*senig (inan. poss. case) .. that *they* (their eyes) should not see.

[17] x. 21. *Oo* dah wáhbe(*h*)*ón*.. *he* would have *caused him* to see.
ix. 14. Ke wáhbe(*h*)*ód* (subj.).. *he* has *made him* see.
ix. 18. Ke wáhbe(*h*)*índ* (inv. subj. indef.).. who had *been made* to see.
ix. 17. Ke wáhbe(*h*)*ík* [Cree,-hisk] (inv. subj.).. *who* has *made thee* see.
ix. 26. Kah ezhe wáhbe*tóod* (subj. *inan.*) .. *who* so has *made them* (eyes) see.
ix. 30. Ke wáhbe*tóod* (*id.*) .. *he* has *made them* (my eyes) see.
viii. 2. Ke náhmahdáhb*eh*.. *he* sat down.
vi. 10. Náhmahdáhbe(*h*)*ík* (imper.).. *make them* sit down.
vi. 51. Che pemáhtcze*háhg*(*húg*)*wah* (subj.).. that *I make them* live.

Kínw*ow*...*it is* long.
Kínwoo*t*ow...he length*en*eth it.

Kitteemáhk*issu*...*he is* poor.
Kitteemáhke*h*ayoo...he *makes* him poor, *im*pover*ish*eth him.

Míthkw*ów*...*It is* red,
Míthkoo*tow*...*He* redd*ens* it.

Kíssewâ*su*...*he is* angry.
Kíssewâ*h*ayoo...he *makes* him angry, irri*tates* him.

Kéesquay*oo*...*he is* insane, mad.
Kéesquay*h*ayoo...he madd*ens*, *makes* him mad.

Kéesquaypay*oo*...*he is* drunk (insane with drinking).
Kéesqúaypay*h*ayoo...he *in*ebri*ate*s him, intoxi*cates* him.

Nípp*u*...*he is* dead.
Nippè*wissu*...*he is* dead-*like*, ashamed.
Nippèwe*h*ayoo...he *does* him dead-like, *morti-fy*-eth him.

Kéeam*iow*.. *he is* quiet.
Kéeame*h*ayoo...he quiets, tames, paci-*fy*-eth him.

Sáke*h*ayoo (anim. object.)...he love*s* him.
Sáke*t*ow (inan. object.)...he love*s* it.[18]

Óse*h*ayoo...he make*s* him.
Óse*t*ow...he make*s* it.

Pemóota*h*ayoo...he walk*eth* him.
Pemóota*t*ow...he progress*eth* it.

[18] v. 20. *Oo* záhke*on* (indic. anim.) .. *he* loveth *him*.
xii. 25. Sahyahge*tood* (subj. inan. flat. vowel) .. who *he* loveth *it*.

iv. 1. Oózhe*od* (subj. anim.) .. that *he* made *him* or *them*.
ix. 11. *Oo* ge óozhe*toon* (inan.).. *he* has educed, made, *it*.
xvii. 4. *Nin* ge kezhe*toon*...*I* have finished *it*.
ii. 15. Kah óozhe*dood* (subj.).. that *he* made *it*.
iv. 34. xvii. 4. Che gézhe*tooyon* (subj.).. that *I* finish *it*.
xii. 25. *Oo* gah wáhne*toon* .. *he* shall lose *it*.

The following, also, among others, change *hayoo*, their *animate*, into *tow*, their *inanimate object* form.

Wúnne*hayoo*...*he* loses *him.*
Wúnne*tow* (inan.) ...*he* loses *it,* or *them.*
Másse*hayoo* (anim.)...*he* wrestles, or handles much, *him.*
Mówutche*hayoo* ..*he* collects *them.*
Nóche*hayoo*...*he* works (at) *him.*
Kwôsse*hayoo*...*he* jerks away, carries off suddenly, *him.*
Píssitche*hayoo*...*he* notices *him.*
Kéeche*hayoo*...*he* begins *him.*
Kéesee*hayoo*...*he* finishes *him.*
Póose*hayoo*...*he* embarks *him.*
Wéeugge*hayoo*...*he* wastes, destroys *him.*
A'hbutche*hayoo*...*he* renders useful, *him.*
Pèy*háyoo*...*he* waits (for) *him.*
Méyche*hayoo*...*he* consumes, exhausts, *him.*
Núggutche*hayoo*...*he* meets, i.e. is aware of, *him.*
Pâpe*hayoo*...*he* laughs at *him.*
Nahnéekache*hayoo*...*he* harasses, distresses, *him.*
Wóweússe*hayoo*...*he* circumvents, disappoints, *him.*
Kítteema*hayoo*...*he* ill-uses *him.*
Chéesee*hayoo*...*he* deceives, cheats, *him.*
Mínna*hayoo*...*he* gives *him* drink.
Kitteemáhke*hayoo*...*he* makes *him* poor.
Móohe*hayoo*...*he* teases *him.*
Mísse*hayoo*...*he* disgraces *him,* brings into disfavour.
Kéesoo*hayoo* ..*he* warms *him.*
Péyshoo*hayoo*...*he* brings *him* (inan. péy*tow*).[19]

Note.—The *inanimate t* is, in some of the derived forms of the verb, softened into its *derivative* (*t*)*ch.* See Sect. 3.

[19] x. 16. *Nin* gah bé*nóg* .. *I* will bring *them.*
vii. 45. Ke be*náhsewaig* (neg. subj.) .. that *ye* have *not* brought *him*
Oo be*toon*···*he* brings *it.*
xix. 39. Ke be*tood* (subj.) .. (*he*) brought *it.*
v. 3. Pée*toowod* (subj. plu. inan.) .. *who* waited for *it.*

Another simple *transitive* form, which, with regard to the extent of its use, may be esteemed of secondary or subordinate rank, has *t* for its *characteristic*, in both genders, making *-tayoo* (anim.), and *-tum* (inan.), in their respective *third* persons.[20]

Núgga-*t*ayoo...he leav-eth him.
Núgga-*t*um...he leav-eth it.
Náht-*t*ayoo...he fetch-eth him.
Náht-*t*um...he fetch-eth it.
Goos-*t*ayoo...he feareth him.
Goos-*t*um...he feareth it.
Oótéet-*t*ayoo...he reach-eth, attain-eth (to) him.
Oótéet-*t*um...he reacheth (to) it, arriveth at it.
Ket*óo*...*he* speaks ; *It*wáyoo...he *so* says.[21]
It*táyoo*...*he* so says (to) *him.*
It*tum* (inan.).. he so says of, *means, it.*
Tèpwâ-*tayoo*...*he* calls aloud (to) *him.*
U'ttoo-*tayoo*...*he* engages *him.*
Métâ-*tayoo*...*he* longs for *him.*
Púckwah-*tayoo*...*he* hates *him.*
Tóot-*tum* (inan.)...*he* does *it.*
Tóot-*tawayoo* (dat.)...*he* does it *to him.*

[20] x. 12. *Oo* náhgahn*on* .. *he* leaveth *him* or *them.*
viii. ix. náhgahn*ah* (inv. indic. *indet.*) .. *he* was *left*
iv. 52. *Oo* ge náhgahne*goon* (inv. indic. *determ.*).. *he* was left (*by it*).
iv. iii. *Oo* ge náhgah*don* .. *he* left *it.*

[21] i. 21. Ke ékedoo (neut. indic. anim.) .. *he* hath said.
i. 38. 41. Ekedóo*mahgud* (id. inan.) .. *it* says.
vii. 16. Ke ékedoo*d* (subj. anim.) *he* has said.
vii. 38. Kah ékedóo*mahguk* (subj. inan.) .. as *it* (the Scripture) hath said.

v. 6. *Oo* ke en*ón* (tran. *anim.*).. *he* said to *him* (or *them*).
ii. 21. and xi. 13. Kah ed*úng* (subj. *inan.*) .. which *he* spoke of.
xvi. 18. A'd*úng* (subj. *inan.* flat. vowel.) .. id.

The *conversions* of the consonants in this verb give it the appearance of being the most *irregular* in the Chíppeway dialect. (See Accidence.)

There is a second form in the same class, viz. -*t*ayoo (anim.), -*t*ow (inan.).

Káht-*t*ayoo...he hideth him.
Káht-*t*ow...he hideth it.
O′wut-*tayoo*...he gathers them together.
O′wut-*tow*...he amasses or heaps it or them together.
Kétoo-*t*ayoo...he makes a noise at him, i.e. he chides him.
Kétoo-*t*ow...he *sounds* it, as a musical instrument.

A third transitive form has for its *characteristic*, *m* (anim.), and *t* (inan.) making -*mayoo* and -*tum*.[22]

Wâpp-*u*...he see-eth.
Wâppa-*m*ayoo...he see-eth him.
Wâppa-*t*um...he see-eth it.
Ooché-*mayoo*...*he* kisses *him*.
Táka-*mayoo*...*he* stabs *him*.
Wéegee-*mayoo*...*he* lives with *him*.
A′ssa-*mayoo*...*he* gives *him* to eat, feeds him.
Wéepim-*mayoo*...*he* lies with *him* or *her*, also figurat.
U′cke-*mayoo*...*he* counts *him*.
U′ckooche-*mayoo*...*he* suspends *him* in water.
Múska-*mayoo*. .*he* takes it from *him*.
Táhkoo-*mayoo*...*he* is related to *him*.
Wéetuppee-*mayoo*...*he* sits with *him*, co-sits him.
A′che-*mayoo*...*he* relates *him*. (A′tóo*tum*, inan.)
Tabáche-*mayoo*...*he* relates, narrates, *him*, circumstantially.[23]

[22] i. 29. 47. *Oo* ge wáhbah*mon*.. *he* saw *him* (or *them*).
xi. 9. *Oo* wáhbu*ndon*.. *he* seeth *it*.
ii. 24. *Oo* gekáne*mon*.. *he* knew *them*.
ii. 25. *Oo* gekái*ndon*.. *he* knew *it*.

[23] i. 34. *Nin* ge debáhje*mah*.. *I* have related, narrated, *him*.
vii. 7. *Nin* debáhdoo*don*.. *I* narrate *it*.
i. 15. *Oo* ge debáhje*mon*.. *he* narrated *him*.
v. 33. *Oo* ge tebáhdoo*don*.. *he* narrated *it*.

Also, together with its compounds,[24]

It-éthemayoo (anim.)...he *so* thinks him. (See Sect. 4.)

It-éthetum (inan.)...he *so* thinks it.

As

Métho-éthe*mayoo*...*he* well-think*s*, esteems, *him.*

Métho-éthe*tum* ..*he* approve*s it.*

Kisk-éthe*mayoo*...*he* know*s him.*

Math-éthe*mayoo*...*he* despise*s him.*

Pissisk-éthe*mayoo*...*he* notice*s him.*

Kunnaw-éthe*mayoo*...*he* keep*s*, takes care of, *him.*

Cheek-éthe*mayoo*...*he* likes, values, *him.*

Untow-éthe*mayoo*...*he* look*s* for, seek*s*, him.

Kwaytow-éthe*mayoo*...*he* is at a loss what to think of *him.*

Métoon-éthe*mayoo*...*he* think*s* (on) *him.*

[24] xxi. 25. *Nind'* en-áindum (neut.) .. *I so* think.

Nind' en-áne*mah* (trans. anim.).. *I so* think *him.*

Nind' en-áin*don* (inan.).. *I so* think *it.*

iii. 19. *Oo* ge ménw-áin*dahnahwah* .. *they* liked, approved of, *it.*

viii. 29. Mánw-aín*dungin* (subj. plural) .. *which he* approves.

vii. 29. *Nin* kek-áne*mah* .. *I* know *him.*

viii. 14. *Nin* kek-áin*don* .. *I* know *it.*

ii. 24. Oo kek-áne*mon* .. *he* knew *him* or *them.*

ii. 25. *Oo* kek-áin*don* .. *he* knew *it.*

vii. 4. *Oon* úndahw-áin*don* .. *he* seek*s it.*

iv. 27. A'indahw-áin*dahmun* (subj. flat. vowel) .. *which thou* seekest.

ii. 10. *Ke* ge gáhnahw-áin*don* .. *thou* hast kept *it.*

vi. 29. Che tápway-áne*maig* (subj.) .. that *ye* think *him* true, believe on *him.*

iv. 50. *Oo* ge tápway-áin*don* .. *he* believes *it.*

iv. 27. *Oo* ge máhmahkahd-áne*megoon* (inverse def.) .. *he* was marvelled at (*by him* or *them*).

vii. 21. *Ke* ge máhmahkahd-áin*dom* .. *ye* have marvelled at *it.*

vii. 43. Pápáhkon ke ahyen-áne*mahwod* . . . qu. diff-differently *they* thought *him.*

x. 24. Ka gwínahw-áindahmoo(*h*)*éyong* (caus. subj.) . . . wilt *thou* lack-to-think *make us.*

Máhmetoon-éthe*mayoo*...*he* contemplate*s him.*
Tab-éthe*mayoo*...*he* govern*s*, direct*s*, him.
Kítteemàk-éthe*mayoo*...*he* think*s him* poor, compassionates him.
Máhmuskàt-éthe*mayoo* (act.)*hę* think*s* wonder, is astonished (at) *him.*
Kist-éthe*mayoo*...*he* thinks much of, respects *him.*

A fourth transitive form has *w* (anim.), and *h* (inan.), for its transitive signs, making *-wayoo* and *-hum.*

Ootómma-*w*ayoo ..he beat-eth him.
Ootómma-*h*um...he beat-eth it.
(Ootómmaheggun...a hammer, *tomahawk.)*
Púckama-*w*ayoo...he knock-eth, cudgel-eth him.
Púckama-*h*um...he knock-eth it.
(Púckamoggun...a club or cudgel.)

The *inanimate* gender of the following verbs also is formed by changing *-wayoo* into *-hum.*

Uckwúnna*wayoo*...*he* covers *him.*
Uckwúnna*hum*...*he* covers *it.*
Kâsse*wayoo*...*he* wipes *him.*
Kâsse*hum*...*he* wipes *it.*
Písta*wayoo*...*he* mis-strikes *him.*
Uppa*wayoo*...*he* opens *him.*
Kíppa*wayoo*.. *he* shuts *him.*
Nótè*wayoo*...*he* does short of *him.*
Náspitta*wayoo*...*he* resembles *him.*
Púttawayoo...*he* misses *him,* as in shooting, striking, &c.
Kískinahúmma*wayoo*...*he* shews, instructs, *him.*
Pimmíttissah*wayoo*...*he* follows *him.*
Pússistah*wayoo*...*he* whips *him.*
Kéhooka*wayoo*...*he* visits *him.*
Méysah*wayoo*...*he* mends, patches, *him.*
Nuttópo*wayoo*...*he* asks drink of *him.*
Itíssah*wayoo* (relat.)...*he* sends *him* thither.
Náhta*wayoo*. .*he* fetches *him* (by water).
Kíttum*wayoo*...*he* finishes (eats up) *him.* [Kit*tow,* inan.]

Míska*wayoo*...*he* finds *him.* (Misk*um,* inan. obj.)[25]
Chéesta*wayoo*...*he* pierces *him.*
Púckustówe*wayoo*...*he* puts *him* in the water.
Mútchoostay*wayoo*...*he* puts *him* in the fire.
Káskáska*wayoo*...*he* scrapes *him.*
Móona*wayoo*...*he* digs *him.*
Moo*wayoo*...*he* eats *him* (inan. obj. Méech*u*).[26] &c. &c.

The last vocable to be noticed here, is that expressed by *th*, of more rare occurrence, as an *energetic* element, than perhaps any other. It appears, also, in primitive verbs at least, to be of a more feeble character.

W*éeth*ayoo (anim.)...he names him.
W*éet*um (inan.)...he names or tells it.[27]
W*éet*ummawayoo (dat. case)...he tells it to him.

[25] i. 45. *Oo* ge mékahw*on* [Cree, miskahw*ayoo*] (indic. anim.) .. *he* found *him.*
x. 9. Che mék*úng* [Cree, misk*ák*] (subj. inan.) .. that *he* find *it.*

[26] vi. 57. Amóo*d* (inv. subj.) .. (*he*) who eateth *me.*
vi. 51. Méj*id* (subj.) .. if *he* eat *it.*
vi. 23. Méj*ewod* (subj.) .. that *they* did eat *it.*
vi. 26. Ke méj*eyaig* (subj.) .. that *ye* had eaten *it.*
vi. 56. Máhj*id* (subj.) .. (*he*) who eateth *it.* [See *Augment.* Sec. 3]

[27] xvii. 26. *Nin* gah wéend*on* .. *I* will tell *it.*
iv. 44. *Oo* ge wéend*on* .. *he* told *it.*
iii. 11. *Ne* wéend*ahnon* .. *we* (1. 3.) tell *it.*
iii. 8. *Ke* tah wéend*áhzeen* (neg.) .. *thou* canst not tell *it.*
viii. 14. *Ke* dah wéend*áhzenahwah* (neg.) *ye* cannot tell *it.*
xvii. 26. *Nin* ge wéendahm*ahwog* (dat.).. *I* have told *it* to *them.*
iv. 39. *Nin* ge wéendahm*og* (inv.) .. *he* has told *it* to *me.*
iv. 25. *Nin* gah wéendahm*áhgoonon* (inv. 1.3.) *he* will tell *it* to *us.*
iii. 12. *Ke* wéendahmóon*enahgoog* (subj.) .. (if) *I* tell *it* to *you.*

Méygu (accus.)...he gives him, or it.[28]

Méeth*a*yoo (dat.)...he gives (it to) him (*oblique* sense in the *direct* form.)

Also,

A′th*á*yoo (anim.)...he places or puts him.[29]

A*stó*w (inan.)...he places or puts it.

This is a *generic* verb. Though irregular as to the root, it is, together with its compounds, regular in its inflections, following those of the form before mentioned, viz. *hayoo* and *tow*.

U′ckoo*th*ayoo...he hang*s* (places) him up.

U′ckoo*to*w...he hang*s* it up.

Túckoo*th*ayoo...he on-puts, i.e. add*s* him.

Túckoo*to*w...he add*s* it.

[28] i. 17. *Oo* ge mégew*ain*.. *he* has given *it*.
iii. 16. *Oo* ge Mégew*anun* (possess. case).. *he* has given *his him*.
vi. 51. Ka mégew*ayón* (subj.).. which *I* will give.
vi. 33. Mégew*aid* (subj.).. (*he*) which giveth *it*.
xiv. 27. Mégew*awod* (subj.).. (as) *they* give.
x. 11. *Oo* mégewá*tahmahwon* (dat.).. *he* gives it *for them*.
iii. 35. *Oo* ge mén*ón*.. he hath given (it) to him.
x. 28. *Ne* mén*og*.. *I* give (it) unto them.
iv. 14. Ka mén*ug* (subj.).. which *I* shall give (to) *him*.
xvii. 2. Ke mén*ud* (subj.).. (as) *thou* hast given (to) *him*.
Che mén*ód* (subj.).. that *he* give (it to) *him* or *them*.
iii. 27. M*énind* (inv. subj. indet.).. that *he* be given (to).

[29] (Chip. Ood' áhsòn, anim.—Ood' áhtóon, inan.)
xi. 34. Ke áhs*aig*? (subj.).. *ye* have placed *him*?
xx. 13. Ke áhs*ahwahgwain* (subj. dubit.).. *they* have placed *him*.
xx. 15. Ke áhs*ahwahd*(*wud*)*ain* (id.).. *thou* has placed *him*.
ix. 15. *Oo* ge áh*tóon* (inan.).. *he* put, or placed, *it*.
xiii. 4. *Oo* ge áh*tóonun*.. *he* had placed *them* (garments).
xix. 29. Ke áh*toowod* (subj.).. *they* put *it*.
xiii. 2. Ke áh*tood* (subj.).. *he* had put *it*.

A′ssewu*th*áyoo...he puts him into a bag.
A′ssewut*tów*...he puts it &c.

These *energizing signs*, however, though appearing in many cases, when compared with the English corresponding terms, to be mere indications of transition, are oftentimes essentially *distinctive*, presenting different modifications of the action qualifying the root, as from

Weeche (used in composition)...*with, co-.*
Wéeche-*h*ayoo...he *co*-operates, *co*-acts him.
Wéeche-*w*ayoo...he accompanies him.
(See Sect. *3, Special* Trans.)

When the root and its characteristic ending do not readily coalesce, as is frequently the case in *derivative* verbs, they are connected by means of a vowel, which is also sometimes distinctive, sometimes perhaps euphonic. In the following examples, the connecting vowel is distinctive.

Nipp-*ów*...*he* sleeps ; nipp-*è*-hayoo...he lulls or puts him to sleep, qu. he en-sleeps him (Fr. il l'*en*-dort).
Nípp-*u*...*he is* dead ; nípp-*ă*-hayoo...he dead-ens (kills) him.

Of the *intransitive* verbs there are, as we have already seen, several kinds. The following summary comprises the chief of their several terminations, with their modifications in the same (third) person of the subjunctive mood, and in both genders.

1. SUBSTANTIVE VERBS.

Assínnee*woo* (subj. -wit).. *he is* stoney, of stone, from *assínnee,* a stone.
Assínnee*wun* (-wàk)...*it is* of stone.

Assínnee*skow* (*-skàk*)...stone *abounds.*
Mechim-appwoo-*kayoo* (*-kait*)...meat-liquor (broth) *makes-he.*

2. ADJECTIVE VERBS.

Tàk*issu* (*-issit*)...*he is* cold (to the touch).
Tàk*ow* (*-àk*)...*it is* cold.

Kínw*oosu* (*-sit*)...*he is* long, tall.
Kínw*ow* (*-àk*)...*it is* long.

A'them*issu* (*-issit*) *he is* difficult, cross, perverse.
A'them*un* (*-àk*) *it is* difficult, grievous, hard.

Kéeam-*issu* (*-issit*)...*he is* tranquil, quiet.
Keeam*éwissu* (*-ewissit*)...*he is* of a peace*ful* disposition.

See Sec. 3, *Augment.*

ACCIDENTAL (PASS.) VERBS.

Kwísk*issoo* (*-issoot*).. *he is* turn*ed* over.
Kwísk*etayoo* (*-etaik*)...*it is* turn*ed* over.

Màkwoo*soo* (*-soot*)...*he is* press*ed.*
Màkwoo*tayoo* (*-taik*)...*it is* press*ed.*

4. IMPERSONAL VERBS.

Nép*in* (*-éek*)...*it is* summer.
Pépoo*n* (*-k*)...*it is* winter.
Ispúttino*w* (*-àk*)...*it is* a high hill.
Pimmíche*wun* (*-âk*).. *it* flow*s,* as water.

5. NEUTER VERBS.

These may be classed under seven conjugations. They take *-magun* in their *inanimate* form.

A′pp*u* (-*it*)...he sit*s*.
Appé*magun* (-magà*k*)...*it* sit*s*.
A′che*oo* (-*èt*)...*he* move*s*.
Aché*magun* (-magà*k*) *it* move*s*.
Nippó*w* (-*at*) ..*he* sleep*s*.
Kuskéthet*um* (-*àk*)...*he is* impatient.
Póoth*oo* (-*oot*)...*he* leave*s* off, ceases.
Túckoos*in* (-*eek*)...*he* arrive*s* (by land).
Pémoot*ayoo* (-*ait*)...*he* walk*s*.

These verbal *terminations*, generally, and *their characteristic* letters, will however furnish a subject for separate consideration hereafter.

Secondly,—The *inflected*, or personal, &c. part, which comprises (together with the accessories, case and gender) all the usual accidents of voice, mood, tense, &c. in the *definite* and *indefinite*, *positive*, *suppositious* and *doubtful* (and, in the Chíppeway, *negative*) forms. This part of our subject will be fully developed hereafter. See *Accidence*, &c.

In the view that has been taken of the Affix, the notice on the inflected or *personal* portion of it has been confined to the *third* person; there exists, however, in the relative position, &c. of the personal signs, when in combination with the verb, a peculiarity of arrangement and structure, which requires particular observation.

It has been stated, that the *Affix* expresses the personal and other accidents of the verb. This principle must be understood with some limitation. The first

and second persons *singular* of the *indicative* mood depart from this rule, and, in an abridged form, *precede* the verb. The following observations will, perhaps, place this in an intelligible point of view.

In the English language, we say " I see him," and we express the grammatical converse of the phrase, " he sees me," by the transposition of the pronouns, with certain modifications of their form and of the verb. The Indian system will not admit of this operation. The relative position of *their* pronouns is fixed and unalterable. The *second* person, be it agent or patient, has *always* precedence of the *first*. In like manner, the *first* and *second* persons in all their relations, direct and oblique, have precedence of the *third*. Ex.

PERSONAL PRONOUNS. (*See Accidence.*)

Nétha...Ne (Net' or 'Nt before a vowel), *I.*
Kétha...Ke (Ket' before a vowel), *thou.*
Wétha...Oo (Oot' before a vowel), *he, she,* or *it.*

1. The *first* and *second* persons always stand before the (*sign* of the) *third*, be they agent or patient, as under.

[*Note.*—The form which, in the arrangement of its *personal* members, is analogous to the *English* phrase, will be denominated the DIRECT; and that which presents the *inverted* English phrase, the INVERSE form: an attention to this distinction, and to the remarks just made, will greatly tend to a clear apprehension of the paradigms of the verb, hereafter given at large. See *Accidence.*]

Ne Níppah*ow* (dir.)...*I* kill-*him.*
Ne Níppah*ik* (inv.)...(*me* killeth-*he*) *he* kills *me.*

Ne nátów (dir.)...*I* fetch-*him.*
Ne nátík (inv.)...(*me* fetcheth-*he,*) *he* fetches *me.*[30]

[30] Neen, or Nin.. Ne (Nind' before a vowel) *I.*
Keen.. Ke (Ked' before a vowel) *thou.*
Ween.. Oo (Ood' before a vowel) *he, she,* or *it.*

DIRECT.

i. 34. *Nin* ge debáhjem*ah*.. *I* have related *him.*
vii. 29. *Nin* kekánem*ah* .. *I* know *him.*
vi. 44. *Nin* gah báhzegwáinden*ah* .. *I* will raise *him* up.
i. 34. *Nin* ge wáhbahm*ah* .. *I* have seen *him.*
xiv. 21. *Nin* gah sáhke*ah* .. *I* will love *him.*
xii. 21. *Ne* we wáhbahm*ahnon* .. *we* would (want to) see *him.*
xvii. 10. *Nin* débanemo*g* .. *I* govern *them.*
xvii. 26. *Nin* ge wéendahmahwo*g* .. *I* have told (it to) *them.*
xviii. 20. *Nin* ge gáhnoono*g* .. *I* have spoken (to) *them.*
xvii. 12. *Nin* ge káhnahwanemo*g* .. *I* have kept, taken care of *them.*
x. 16. *Nin* gah béno*g* .. *I* will bring *them.*
x. 28. *Ne* méno*g* .. *I* give (to) *them.*
x. 14. *Nin* kekánemo*g* .. I know *them.*
xvi. 33. *Nin* ge sháhgoojeo*g* .. *I* have overcome *them.*

INVERSE.

viii. 29. *Ne* wéjéwi*g* .. *me* accompany-eth-*he,* i.e. he accompanieth me, and so of the rest.
iv. 39. *Nin* ge wéendahmo*g* .. *he* has told it to *me.*
v. 37. *Nin* ge tebáhjemi*g* .. *he* has related *me.*
vi. 45. *Ne* bénáhzeká*hgoog* .. *they* come (to) *me.*
vii. 29. viii. 42. *Nin* ge áhnooni*g* .. *he* hath sent *me.*
ix. 11. *Nin* ge *ig* .. *he* has said (unto) *me.*
vii. 7. *Ne* zhéengánemeg*oon* .. *it* hateth *me.*
viii. 18. *Nin* debáhjemi*g* .. *he* narrates *me.*
xii. 26. *Nin* gah nóopenahni*g* .. *he* shall follow *me.*
xii. 49. *Nin* ge méni*g*.. *he* hath given (to) *me.*
xiii. 20. *Nind'* oodáhpeni*g* .. *he* taketh *me.*
iv. 25. *Nin* gah wéendahmá*hgoonon* .. *he* will tell *us* (1. 3.)
v. 45. *Nin* gah áhnahmemé*goonon* .. *he* will accuse *us* (1. 3.)
viii. v. *Nin* ge é*goonon* .. *he* has said to *us* (1. 3.)
x. 27. *Ne* nóopenáhneg*oog* .. *they* follow *me.*
vi. 45. *Ne* bé-náhzeká*hgoog* .. *they* come to *me.*
xv. 24. *Nin* ge wáhbahmé*goonahnig* .. *they* have seen *us* (1.3.)

Ne wâppam*ow* (dir.)...*I* see-*him.*
Ne wâppam*ik* (inv.)...(Ital. *mi* vede, *me* see-eth-*he*) *he* see-eth *me.*

So also with the second person, *Ke*, as

Ke nátow (dir.)...*thou* fetchest-*him.*
Ke nát*ik* (inv.)...(*thee* fetcheth-*he*,) *he* fetches *thee.*[31]

Ke wâppam*ow* (dir.)...*thou* seest-*him.*
Ke wâppam*ik* (inv. Ital. *ti* vede...*thee* seeth-*he*), *he* sees *thee.*

DIRECT.

[31] ix. 35. *Ke* tápwayánem*ah* .. *thou* believest (on) *him.*
viii. 57. *Ke* ke wáhbahm*ah* .. *thou* hast seen *him.*
iv. 10. *Ke* tah ge undóo*tahmahwah* (dat.) .. *thou* mightest have asked *it* of *him.*
x. 36. *Ked'* en*áhwah* .. *ye* say (of, or *to*) *him.*
xiv. 7. *Ke* ke wáhbahm*ahwah* .. *ye* have seen *him.*
Ke kekánem*ahwah* .. *ye* know *him.*
vii. 27. *Ke* kekánem*ahnon* .. *we* (1. 2.) know *him.*
xvii. 9. *Ke* debánem*og* .. *thou* governest (art master of) *them.*
xxi. 6. *Ke* kah mékahw*ahwog* .. *ye* will find *them.*

INVERSE.

xi. 28. *Ke* nundóom*ig* .. thee calls-he, i.e. *he* calls *thee,* and so of the rest.
xi. 22. *Ke* dah mén*ig* .. *he* will give (to) *thee.*
vii. 22. *Ke* ge mén*egoowah* .. *he* has given (to) *you*
v. 45. *Ket'* áhnahmem*égoowah* . *he* accuseth *you.*
vii. 47. *Ke* wáhyazheë*goom* .. *they* (Fr. *on*) deceive *you.*
viii. 32. *Ke* gah páhgeden*égoonahwah* .. *he* will let go *you.*
viii. 33. 36. *Ke* gah páhgeden*égoom* .. *they* (Fr. *on*) will set you free.
xii. 35. *Ke* wéjew*égoonahwah* .. *it* accompanieth *you.*
xvi. 14. *Ke* gah wáhbundah*égoowah* .. *he* will show it to *you.*
xvi. 23. *Ke* gah mén*egoowah* .. *he* will give it to *you.*
xv. 20. *Ke* gah kóodahge(*h*)*égoowog* .. *they* will persecute *you.*
xv. 21. *Ke* gah (oonje) tóod*ahgoowog* .. *they* will do to *you.*
xvi. 6. *Ke* móoshkenashk*áhgoonahwah* .. *it* filleth *you.*

2. The *second* person (*Ke*) always stands before the (*sign* of the) *first*, *as*,

Ke níppah*in* (dir.)...*thou* killest-*me*.
Ke níppah*ittin* (inv.)...*(thee* kill-*I) I* kill *thee*.[32]

Ke nás*in* (dir.)...*thou* fetchest-*me*.
Ke nát*ittin* (inv.)...*(thee* fetch-*I) I* fetch *thee*.

Ke wâppam*in* (dir.)...*thou* seest *me*.
Ke wâppam*ittin* (Ital. *ti* vedo...*thee* see-*I*) *I* see *thee*.

DIRECT.

[32] xxi. 15. *Ke* sáhg*eh*? .. *thou* lovest *me*.
xvii. 6. *Ke* ke méen*zh* .. *thou* hast given (to) *me*.
xiii. 36. *Ke* gah nóopen*uzh* .. *thou* shalt follow *me*.
xvii. 24. *Ke* sáhg*eh* .. *thou* lovest *me*.
vii. 28. *Ke* kekánem*im* .. *ye* know *me*.
v. 46. *Ke* tah ge tápwatahw*im* .. *ye* would have believed *me*.
viii. 21. *Ke* gah úndahwánem*im* .. *ye* will seek *me*.
viii. 49. *Ke* báhpenoodáhw*im*.. *ye* dishonour (laugh at) *me*.
xiii. 13. *Ked'* ezhénekáhzh*im* .. *ye* call (name) *me*.
xiv. 19. *Ke* wáhbahm*im* .. *ye* see *me*.
xv. 27. *Ke* gah tebáhjem*im* .. *ye* will relate *me*.
xvi. 16. *Ke* kah wáhbahm*im* .. *ye* will see *me*.
Ke kah wáhbahm*eseem* (neg.) .. *ye* will not see *me*.
xv. 27. *Ke* ke (be-oonje) wéjéw*im*.. *ye* have (hitherto) accompanied *me*.

INVERSE.

xvi. 25. *Ke* ke kekánem*in* .. *thee* have known-*I*, and so of the rest, *I* have known *thee*.
i. 48. *Ke* ke wáhbahm*in* .. *I* have seen *thee*.
xi. 27. *Ke* tápwayánem*in* .. *I* believe on *thee*.
iii. 11. Ket' en*in* .. *I* say (to) *thee*.

xiv. 12. and iv. 35. *Ked'* en*énim* .. *I* say (to) *you*.
xiii. 34. *Ke* mén*enim* .. *I* give (to) *you*.
iv. 38. *Ke* ke áhnoon*enim* .. *I* have sent *you*.
vii. 33. *Ke* wéjéw*enim* .. *I* accompany *you*.
vii. 37. *Ke* kekánem*enim* .. *I* know *you*.
xvi. 22. *Ke* gah wáhbahm*enim* .. *I* will see *you*.

In the preceding examples, the grammatical position of the *personal* signs remains the same, although the (abbreviated) pronouns *Ne* I and *Ke* thou, be nominative and accusative, or *subject* and *object*, alternately. So also with the oblique cases.

Ne níppa*towow* (anim.)...*I* kill-(*him*)-*for-him.*
Ne níppa*twâk* (id.)...*me* kill-(him)-*for,-he,* i. e. *he* kills *him for me.*

Ne nà*towow*...*I* fetch-(*him*)-*for-him.*
Ne nà*twâk*...*me* fetch-(him)-for,-*he,* i.e. *he* fetches *him for me.*

Ne nippà*tamowow* (inan.)...*I* kill-(*it*)-*for him.*
Ne nippà*tamàk* (id.)...*me* kill-(it)-*for,-he,* i.e. *he* kills *it for me.*

Ne nà*tamowow*...*I* fetch-(*it*)-*for-him.*
Ne nà*tamàk*...*me* fetch-(*it*)-*for,-he,* i.e. *he* fetches *it for me.*

Ke níppa*twowin* (anim.)...*thou* killest-(*him*)-*for-me.*
Ke níppa*twâtin* (id.)...*thee* kill-(*him*)-for,-*I,* i.e. *I* kill *him for thee.*

Ke nà*twowin*...*thou* fetchest (*him*) *for me.*
Ke nà*twâtin*...*thee* fetch-(*him*)-for,-*I,* i.e. *I* fetch *him for thee.*

Ke nippà*tamowin* (inan.)...*thou* killest-(*it*)-*for-me.*
Ke nippà*tamatin* (id.) ... *thee kill-*(*it*)-*for,-I,* i.e. *I* fetch *it for thee.*

Ke nà*tamowin*...*thou* fetchest-(*it*)-*for-me.*
Ke nà*tamatin*...*thee* fetch-(*it*)-*for,-I,* i.e. *I* fetch *it for thee.*[33]

DIRECT.

[33] viii. 3. *Oo* gé bé*dahmahwáhwon* (anim.) *they* brought *him or her to him.*

ix. 13. *Oo* gé béezhewé*dahmahwáhwon* .. *they* brought *him to him or them.*

iv. 16. [A'hwe undóom .. go call *thou him.*]

iv. 10. *Ke* tah gé undóo*tahmahwah* . . *thou* wouldest have asked *it of* (*to*) *him.*

It will be observed that, in both the animate and inanimate forms, the inserted syllable (the sign of the *oblique relation*) of which the *constant* letters in these and similar examples are *w* and its *cognate*, *m*, respectively, is alike found in the *Direct* and *Inverse* forms,

xvii. 15. Che (mé) dáhgwan*ahmáhwahdwah* (subj.) .. that *thou* hold *it to (from) them.*

xx. 23. A'koon*ahmáhwágwáin* (dub.) .. (whomsoever) *ye* shall withdraw *it to (from) them.*

xx. 23. Mainjémen*ahmáhwáigwáin* (id.) .. (whomsoever) *ye* shall hold *it to them.*

iv. 33. *Oo* gé bét*ahmahwon* .. *he* has brought *it for him.*

xii. 2. Ke óozhet*ahmahwahwod* (subj.) *they* made *it for him.*

xv. 13. Che páhgedín*ahmahwod* (subj.) that *he* should loose *it for him.*

INVERSE.

x. 3. *Oon* (*Ood'*) esáhkoon*ahmahkoon* (inv.).. *it* is opened *for him.*

xiv. 2. *Ke* tah gé wéend*ahmoonim* .. *I* would have told *it to you.*

xiv. 2. *Ket* ahwe wahwáshet*ahmoonim* .. *I* go prepare *it for you.*

xiv. 3. A'hwe wahwázhet*ahmoonáhgoog* (subj.) .. (if) *I* go prepare *it for you.*

xviii. 39. Che báhgedín*ahmoonahgoog* (subj.).. that *I* loose *him to you.*

NEGATIVE DIRECT.

ii. 24. *Oo* gé báhgedín*ahmahwáhséen* .. *he* did not loose *it* (his body) *to them.*

iii. 11. *Ket'* ootáhben*ahmáhwesémin* *ye* take *it not to (from) us* (1. 3.).

iii. 32. *Oot'* ootáhpen*áhmahwáhséen* .. *he* taketh *it not to (from) him.*

viii. 50. *Nin'* úndahwáind*ahmáhdezoose* (refl.) .. *I* seek *it not to myself.*

xvi. 23. *Ke* gah undood*ahmáhweseem* .. *ye* will *not* ask *it to (of) me.*

xviii. 38. xix. 6. *Ne* mék*ahmahwáhse* .. *I* find *it not to (in) him.*

NEUTER.

xi. 50. Néboo*tahwod* (subj.) .. if *he* die *for them.*

xi. 51. Che néboo*tahwahnid* (id. possess. case) .. that *he* die *for them.*

xvi. 2. *Nind'* áhnooké*tahwah* .. *I* work *for him* (he will think).

in the *Affix*, and that in the latter this *relational sign* is consequently disjoined from its *regimen*, the pronominal *prefix*. The remark may be extended to the auxiliary particles, e.g. *ghee* (= *ke*, or *ge* JONES) "have," *ga* (= *gah*, or *kah*, JONES) "shall or will," &c. which, in both these forms, always retain their place *before* the verb.

Ke *ghee* nàtamowin (see p. 55)...thou *hast* fetch-it-for-me.
Ke *ghee* nàtamatin (id.)...thee *have* fetch-it-for,-I.

The exception, here exemplified, to the rule laid down of the *affix* being the general vehicle of the *personal* accidents of the verb, extends, as already stated, to the *indicative* mood only. In the imperative and subjunctive moods, all the expressed pronouns accumulate in the affix. See paradigms of the verb.

The *third* persons, subject as well as object, are, in *Cree* as already intimated, expressed in the inflected part of the Affix in both the *direct* and *inverted*, or (as regards this "third" person) *active* and *passive*, forms, as,

Pâpe*hayoo*...*he* laugh*s* at *him*, or *them* (definite).
Pâpe*hik*...*he is* laugh*ed at by him* or *them*, (definite.)

Tèpwâ*tayoo*...*he* call*s* aloud (to) *him*.
Tèpwâ*tik*...*he is* call*ed* to *by him*, &c. (def.).

Káh*tayoo*...*he* hide*s him*.
Káh*tik*...*he is* hidd*en by him*, &c. (def.)

Wâppa*mayoo*...*he* se*eth him*.
Wâppa*mik*...*he is* seen *by him*, &c. (def.)

Ootómma*wayoo*...*he* beat*s him*.
Ootómma*wook*...*he is* beat*en by him*, &c. (def.)

Kíppa*wayoo*...*he* shut*s him* up.
Kíppa*wook*...*he is* shut up by *him*, &c. (def.).[34]

[34] The brevity of this manner of expression is remarkable; the *active* *-ayoo* (Chíp. *-on*), and the *passive* *-ik* or *ook* (Chíp. *-egoon* or *oogoon*), are, as above, alike *definite* in their personal signification. The latter can, in English, be accurately rendered only by a *description*—by an *indefinite* participle, as, *he is seen*, qualified by a *definite* pronoun with a preposition —*by him*, &c. The *indefinite* passive participle will hereafter be found to have a different form.—Vide infra.

Of the following *inverse* (*definite*) forms, those marked * are expressed *directly* or actively, in the *English* Original; the remaining examples only are expressed *passively*.

DIRECT AND INVERSE.—Two *third* Persons.

ii. 4. xviii. 11. *Oo* (ge) en*ón* (direct).. *he* (has) said to *him*, (*her*, or *them*.)

* iv. 9. Oo ge *égoon* (inverse).. *he* has been said to *by him, her*, or *them*.

xii. 21. *Oo* ge úndwawáind*ahmahwahwon* (dir. obliq. case) .. *they* besought *him*.

* vii. 1. *Oo* ge úndahwáne*megoon* (inv.) .. *he* was sought *by, &c.*

iv. 31. *Oo* ge ezhe óndahwáne*megoon* (inv.).. *he* was besought *by, &c.*

xi. 45. *Oo* ge tápwayáne*mahwon* (dir.) .. *they* believed on *him*.

* ii. 11. viii. 30. *Oo* ge tápwayáine*megoon* (inv.) .. *he* was believed on *by, &c.*

iv. 3. 28. *Oo* ge náhgahd*on* (dir. inan.) .. *he* or *she* left *it*.

* iv. 52. *Oo* ge náhgahn*egoon* (inv. inan.) .. *he* was left, *by it, &c.*

iv. 52. *Oo* ge gahgwájem*on* (dir.) .. *he* asked *him* or *them*.

* ix. 2. *Oo* ge gahgwájeme*goon* (inv.) .. *he* was asked *by, &c.*

i. 49. ii. 19. *Oo* ge gáhnoon*on* (dir.) .. *he* spoke (to) *him* or *them*.

* xii. 29. *Oo* ge káhnoone*goon* (inv.) .. *he* was spoken to *by, &c.*

iii. 35. *Oo* záhge*ahn* (dir.) .. *he* loveth *him*.

v. 20. *Oo* záhge*on* (dir.) .. *he* loveth *him*.

xiv. 21. *Oo* gah sáhge*ëgoon* (inv.) *he* shall be loved *by, &c.*

ii. 24. *Oo* gekánem*on* (dir.) .. *he* knew *him* or *them*

xviii. 15. *Oo* ge kekáneme*goon* .. *he* was known *by, &c.*

iii. 21. *Oo* benáhnzek*on* (dir.) .. *he* cometh to (*him* or *it*).

* iii. 26. *Oo* benáhzek*ahgoon* (inv.) .. *he* was come to *by, &c.*.

In the preterite, and some of the compound tenses, however, the Crees prefix the *oo* or *oot'* of the third person, in both the abovementioned forms. See *Accidence.*

The concurrence of two or more *third* persons in a sentence in different relations, is often an occasion of ambiguity, and indeed constitutes one of the leading

DIRECT.

xv. 23. *Oo* shéengánem*on* .. *he* hateth *him.*
ii. 10. *Oo* báhkeden*on* .. *he* looses *it.*
xxi. 13. *Oo* ge mén*on* .. *he* has given (to) *him,* or *them.*
ii. 9. *Oo* ge úndoom*on* .. *he* has called *him.*
iv. 36. *Ood'* ootáhpen*on* .. *he* taketh (receiveth) *it.*
vi. 5. *Oo* ge wáhbum*on* .. *he* has seen *him* or *them.*
vi. 19. *Oo* ge wáhbum*ahwon* .. *they* have seen *him.*
xviii. 15. *Oo* ge nóopenahn*on* .. *he* has followed *him*
xii. 19. *Oo* nóopenáhn*ahwon* .. *they* follow *him* or *them.*
iii. 26. *Oo* ge bé-nahzek*ahwahwon* .. *they* have come to *him* or *them.*

INVERSE.

* xi. 48. *Oo* gah tápwayt*áhgoon* .. *he* will be believed on *by him* or *them.*
* i. 1. *Oo* ge wejéw*egoon* .. *he* was accompanied *by, &c.*
* i. 39. *Oo* wedáh*begoon* .. *he* was remained with *by, &c.*
* iii. 26. *Oo* be-náhzek*áhgoon* .. *he* was come to *by, &c.*
* iv. 51. *Oo* ge wéendahm*ahgoon* (dat.) .. *he* was told it *by, &c.*
* x. iii. *Ood'* esáhkoonahm*áhgoon* (dat.) .. *he* was opened for, *by, &c.*
vi. 45. *Oo* gah ké(ke)nooahm*áhgoowon* .. *they* shall be taught it, *by, &c.*
* i. 4. *Oo* ge wáhsashk*áhgoonahwah* .. *they* have been lighted *by, &c.*
* iv. 51. *Oo* ge náhguashk*ahgoon* (inv.) *he* was met *by, &c.*

The particle *ke* or *ge* (*have,* &c.) is an uninflectible *auxiliary* used in the compound tenses, and would have been better expressed by *kee* (or *ghee*) to mark the stress always laid on it. This form of the word would also have rendered it less liable to be confounded by the learner with the *pronoun Kĕ,* when found *alone,* e.g. as the auxiliary of the *subjunctive* mood. In the use of the *present* and *compound of the present* for the *past* tense, the Indian is in exact analogy with the French idiom.

obstacles to the attainment of the American languages. This matter will hereafter be clearly exhibited and fully explained.

It should also be further observed, that the *plural* numbers of the personal pronouns are not, as in English, expressed by the *substitution* of one term for another, as *we* for *I*, *ye* for *thou*, &c. but by an *augment annexed to the singular*.

Néth*anan*...(1+3. i.e. *I, and he*, or *I* and *they*) We.
Keth*ánow*...(1+2. i.e. *I, and thou*, or *I* and *ye*) We.
Kéth*awow*...Ye.
Wéth*awow*...They.

[*Note.*—With respect to the personal pronouns, it may be proper to remind the reader that, between the *first* person plural, and the *second* and *third* persons plural, there is this material difference to be observed in their grammatical value. The *second* person plural comprises two or more *second* persons exclusively. The *third* person plural, in like manner, two or more *third* persons. But the *first* person plural is *necessarily* a combination of *different* persons, namely, of the *first* person *singular* with *either* of the *other* two (viz. second or third) persons—hence the English plural pronoun, *we*, used to signify, indifferently, *I* and *thou* (or *I* and *ye*), and *I* and *he* (or *I* and *they*), becomes, in all its *cases*, and also in its *possessive* pronoun, *equivocal*, and its precise meaning must be sought for in the tenor of the discourse, or the explanation of the speaker, as "*We* praise thee O God." "*Our* father who art, &c." "Forgive *us our* trespasses." "And they said unto him, *we* are all one man's sons; *we* are true men," &c. Gen. xlii. 11. Again, "And they said *one to another*, *we* are verily guilty concerning *our* brother, in that *we* saw the anguish of his soul when he besought *us* and *we* would not hear, therefore is this distress come upon *us*." In the last of these examples, it is evident that the pronouns *we, us, our*, include the *first* and *second*—in the others, the *first* and *third* persons.——In the Algonquin dialects, this equivocal manner of expression is avoided by the use of a separate term for each of these *two* combinations, namely, *Néthanan*, equivalent to the English *we*, signifying *I* and *he*, &c.; and *Kethánow*, equal also to *we* when implying

thou, &c. and *I*, or the *first* and *second* persons. The same distinction is maintained through all the forms of the verbal inflection, and also of the possessive pronoun. It is generally indicated in this work thus, (1. 3.) and (1. 2.). The grammarians of the *South American* languages denominate *these two* forms, the *exclusive* and the *inclusive*, with reference to the person addressed.]

These *plural augments*, or *affixed syllables*, of the *simple* personal pronoun, when in combination with a verb in the *indicative* mood, constitute, with the exception of the *third* person in some cases, the *verbal affix*, or at least a part of it, the (abbreviated) *singular* form only, being *prefixed*.

Ne nát*anan* (dir.)...*we* (1. 3. i.e. first and third persons) fetch *him*.
Ne nátíkoo*nan* (inv.) ..*he* fetches *us* (1. 3.).

Ke nát*ánow* (dir.) ...*we* (1. 2. i.e. first and second persons) fetch *him*.
Ke nát*íkoonow* (inv.)...*he* fetches *us* (1. 2.).

Ke nás*inan* (dir.)...*thou* fetchest *us* (1. 3.).
Ke nát*íttinan* (inv.) ..*we* (1. 3.) fetch *thee*.

Ke nátwów*innan* (dir.). .*thou* fetchest him *for us* (1. 3.).
Ke natwât*innan* (inv.)...*we* (1. 3.) fetch him *for thee*.

Ne nátow*uk* (dir.)...*I* fetch *them*.
Ne nátan*nánuk* (dir)...*we* (1. 3.) fetch *them* (double plural).
Ne nát*ikoonánuk* (inv.)...*they* fetch *us* (1. 3.). (id.)

Ke nát*anówuk* (dir.) . *we* (1. 2.) fetch *them*. (id.)
Ke nát*ikoonówuk* (inv.)...*they* fetch *us* (1. 2.). (id.)

Ke nátwówin*owow* (dir.)...*ye* fetch him *for me*.
Ke nátwâtin*owow* (inv.)...*I* fetch him *for you*. [35]

[35] The Chíppeway is not, in this point, closely imitative of the Cree dialect. In the *intransitive* form, the " constant" *w* of the *plural aug-*

The same observation may be made with respect to the *intransitive* verbs, as,

Indic. *Ne* pémootan...*I* walk.
Ke pémootan...*thou* walkest.
Pémootay*oo* ..*he* walks.
Pémootáy*magun* (inan.)...*it* walks.

Ne pemóotan*nan*...*we* (1. 3.) walk.
Ke pemóotan*anow*...*we* (1. 2.) walk.
Ke pémootán*owow* . *ye* walk.
Pémootáy*wuk* (*oo*+*uk*)...*They* walk.
Pémootáy*magunwah* (inan.) *they* walk.[36]

ments is represented, in the *first* and *second* persons, by its cognate *m*. In the *transitive*, the *affixes* are substantially those of the Cree dialect. See *Accidence*.

Néen*ahwun*. . *we* (1. 3.).
Kéen*ahwun*. . *we* (1. 2.).

Kéen*ahwah*. . *ye*.
Wéen*ahwah*. . *they*.

i. 32. *Nin* ge wáhbahmah (anim. sing.) . . *I* have seen him.
xii. 21. *Ne* we wáhbahmah*non* (plu. 1. 3.) . . *we* want to see him.

vii. 29. *Nin* kekánemah (anim. sing.) . . *I* know him.
vii. 27. *Ke* kekánemah*non* (plur. 1. 2.) . . *we* know him.

iv. 25. *Nin* kekáindon (inan. sing.) . . *I* know it.
iv. 22. *Ke* kekáindahn*on* (plu. 1. 2.) . . *we* know it.

xx. 15. *Ke* kekáindon (inan. sing.) . . *thou* knowest it.
viii. 32. *Ke* kah kekáindahn*ahwah* (plur.) . . *ye* will know it.

ii. 25. *Oo* kekáindon (inan. sing.) . . *he* knows it.
vii. 26. *Oo* kekáindahn*ahwah* (plu.) . . *they* know it.

[36] ix. 25. *Ne* wob (neut.) . . *I* see.
ix. 41. *Ne* wáhbe*min* (1.3.). . *We* see.

viii. 52. xviii. 34. *Ket'* ekíd . . *thou* sayest.
iv. 20. ix. 41. *Ked'* ékedoom . . *ye* say.

v. 1. (*Oo*) Ke ezháh . . *he* went.
iv. 45. (*Oo*) Ke ezháh*wug*. . *they* went.

NOTE.—Of the Negative Verb.

It may be regarded, perhaps, as a curious circumstance in language, that of two dialects so nearly allied in all other leading points, the one should possess, and the other be destitute of, the *negative* form of the verb. The Cree has no *negative* verbal form. The Chippeway *negative* verb is formed by annexing *se* or *ze* to the *singular* number, with sometimes a slight modification of the ending. The *plural augments*, and other *accidents* of the verb, are appended to it. The following examples, being all in the *Indicative* Mood, are, for the *sake of emphasis* only, preceded in the *Original*, sometimes indeed remotely, by the *negative* particle, *Kah* or *Kahween*. See *Accidence* and *Syntax*.

TRANSITIVE.

ANIMATE (POSITIVE AND NEGATIVE).

viii. 55. xiii. 18. *Nin* gekánem*ah* .. *I* know *him*.
viii. 55. *Nin* gekánem*ahse* .. *I* know *him not*.

[*Ke* kekánem*ah* .. *thou* knowest *him*.]
[*Ke* kekánem*ahse* .. *thou* knowest *him not*.]

xiii. 11. *Oo* ge kekánem*on* .. *he* has known *him*.
xv. 15. *Oo* kekánem*ahseen* .. *he* knoweth *him not*.

[*Nin* kekánem*ahnon* .. *we* (1. 3.) know *him*.]
[*Nin* kekánem*áhsenon* .. *we* (1. 3.) know *him not*.]

vii. 27. *Ke* kekánem*ahnon* .. *we* (1. 2.) know *him*.
[*Ke* kekánem*áhsenon* .. *we* (1. 2.) know *him not*.]

viii. 19. *Ke* (tah ge) kekánem*ahwah* .. *ye* (should have) known *him*.

viii. 55. *Ke* kekánem*áhsewah* .. *ye* know *him not*.

xii. 9. *Oo* (ge) kekánem*ahwon* .. *they* (have) known *him*.
xxi. 4. *Oo* (ge) kekánem*áhsewon* .. *they* (have) known *him not*.

DIRECT.

xviii. 9. *Ne* ke wáhne*ahse* .. *I* have lost *him not*.
xviii. 38. *Ne* mékahmahw*ahse* (obliq. case) .. *I* find *in him not*.

v. 37. *Ke* ke nóondahw*áhsewah* .. *ye* have *not* heard *him*.
Ke ke wáhbum*áhsewah* .. *ye* have *not* seen *him*.
viii. 55. *Ke* kekánem*áhsewah* .. *ye* know *him not*.

xv. 15. *Oo* kekánem*ahseen* .. *he* knoweth *him not.*
i. 18. *Oo* wáhbahm*ahseen*.. *he* seeth *him not.*
xix. 9. *Oo* ge káhnoon*ahseen* .. *he* has *not* spoken (*to*) *him.*
xi. 37. *Oo* tah ge káhshke*ahseen* .. *he* could *not* have caused *him.*

xxi. 4. *Oo* ge kekánem*áhsewon* .. *they* have *not* known *him.*
xxi. 12. *Oo* we kahgwájem*áhsewon* .. *they* want *not* to ask *him.*
x. 5. *Oo* dah nóopenahn*áhsewon* .. *they* would *not* follow *him.*
x. 8. *Oo* ge nóondahw*áhsewon* .. *they* have *not* heard *him.*

INVERSE.

xii. 44. *Nin* tápwayánem*égoose* .. *he* believeth *not* on *me.*
xvi. 9. *Nin* dápwayánem*égooseeg* .. *they* believe *not* on *me.*
xiv. 19. *Nin* gah wáhbahm*égooseeg* .. *they* will *not* see *me.*

viii. 10. *Ke* ke nahnéboom*égoose* .. *he* has *not* dead-said *thee.*
vi. 32. vii. 19. *Ke* ke men*égoosewah* .. *he* has *not* given *it to you.*
xvi. 22. *Ke* máhkahm*égoosewah* .. *he* taketh *not* from *you.*
vii. 7. *Ke* tah zhéengánem*égoosenawah* .. *It* (the world) will *not* hate *you.*
xvii. 25. *Ke* ke gekánem*égooseeg* .. *they* have *not* known *thee.*

i. 10. *Oo* ge kekánem*égooseen* .. *he* has *not* been known *by it.*
xiv. 17. *Oo* wáhbahm*égooseen* .. *he* is *not* seen *by it.*
xiv. 17. *Oo* gekánem*égooseen* .. *he* is *not* known *by it.*
i. 11. *Oo* ge oodáhpen*égooseenun* .. *he* has *not* been taken *by them.*

INANIMATE (POSITIVE AND NEGATIVE).

ix. 25. *Nin* gekáind*on* .. *I* know *it.*
ix. 12. 25. *Nin* gekáind*áhzeen* .. *I* know *it not.*

xxi. 15. *Ke* kekáind*on* .. *thou* knowest it.
xiii. 7. *Ke* kekáind*áhzeen* .. *thou* knowest *it not.*

xix. 35. *Oo* kekáind*on* .. *he* knoweth *it.*
xii. 35. *Oo* gekáind*áhzeen* .. *he* knoweth *it not.*

iv. 42. *Nin* gekáind*ahnon* .. *we* (1. 3.) know *it.*
ix. 21. 29. *Nin* gekáind*áhzenon* .. *we* (1. 3.) know *it not.*

ix. 31. *Ke* kekáind*ahnon* .. *we* (1. 2.) know *it.*
xvi. 18. *Ke* kekáind*áhzenon* .. *we* (1. 2.) know *it not.*

viii. 32. *Ke* (kah) kekáind*ahnahwah* .. *ye* (will) know *it.*
xi. 49. iv. 22. *Ke* kekáind*áhzenahwah* .. *ye* know *it not.*

vii. 26. *Oo* gekáind*ahnahwah* .. *they* know *it.*
x. 5. *Oo* gekáind*áhzenahwon* (possess. case) .. *they* know *it not.*

iii. 3. *Oo* tah wáhbundahn*zeen* .. *he* could *not* see *it.*
xvi. 21. *Oo* méquaindah*zeen* .. *he* (or *she*) remembereth *it not.*
iii. 2. *Oo* tah gáshketóo*senun* .. *he* could *not* accomplish *them.*
xiv. 24. *Oo* minjémináh*zenun* .. *he* holdeth *them not.*

xix. 24. *Ke* gah késhkebedóo*senon* .. *We* (1. 2.) will *not* rend *it.*

vi. 53. (*Ke*) kékishkún*zenahwah* .. *ye* wear *it not.*
viii. 14. *Ke* dah wéendáh*zenahwah* .. *ye* could *not* tell *it.*
xvi. 24. *Ket'* (oonje) úndootún*zenahwah* .. *ye* ask *it not.*

ii. 3. *Ood'* ahyáhn*zenahwah* .. *they* have *it not.*
xxi. 3. *Oo* ge nétóo*senahwah they* have *not* killed *it.*
viii. 27. *Oo* ge nésetootún*zenahwon* (possess. case) .. *they* have *not* understood *it.*

DIRECT—SECOND AND FIRST PERSONS.

xiv. 9. *Ke* kekáne*mese* .. *thou* knowest *me not.*
xix. 10. *Ke* gáhnooz*hese* .. *thou* speakest (to) *me not.*

v. 40. *Ke* we bènáhzekáh*weseem* .. *ye* want (to) come *not* (*to*) *me.*
xv. 16. *Ke* ke wahwánáhbahm*eseem* .. *ye* have *not* chosen *me.*
xvi. 5. *Ked'* ezhe kahgwájem*eseem* .. *ye* so ask *me not.*
[xvi. 16. *Ke* gah wáhbahm*im* (posit.) .. *ye* shall see *me.*]
xvi. 10. *Ke* wáhbahm*eseem* .. *ye* see *me not.*
xvi. 16, 17. 19. *Ke* gah wáhbahm*eseem* .. *ye* shall see *me not.*
vi. 26. *Ked'* (oonje) úndahwáhbum*eseem* .. *ye* (because) seek *me not.*
xii. 8. *Ked'* ahyáh*weseem* .. *ye* have *me not.*
vii. 34. *Ke* gah mékahw*eseem* .. *ye* will *not* find *me.*
viii. 19. *Ke* kekánem*eseem* .. *ye* know *me not.*
iii. 11. *Ket'* ootáhpenahmáh*wesemin* (dat.) .. *ye* take *not* to (from) *us.*

INVERSE.

viii. 11. *Ke* nahnéboom*ésenoon* .. *thee* condemn *not I, i.e. I* condemn *thee not,* and so of the rest.
xi. 40. *Ke* ke en*ésenoon* .. *I* have *not* said (unto) *thee.*
xviii. 26. *Ke* ke wáhbahm*ésenoon* .. *I* have *not* seen *thee.*

vi. 70. *Ke* ke wahwánáhbahm*ésenoonim* .. *I* have *not* chosen *you.*
xiii. 18. *Ket'* enén*esenoonim* .. *I* say it *not* (to) *you.*
xiv. 27. *Ked'* ezhe mén*esenoonim* .. *I* so give *not* (*unto*) *you.*

xiv. 18. *Ke* kah ezhe náhgahné*senoonim* .. *I* will *not* so leave *you.*
xvi. 4. *Ke* ke wéendahmóo*senoonim* .. *I* have *not* named them *to you.*
xv. 15. *Ked'* ezhenekáhne*senóonim* .. *I* call, name, *you not.*
xvi. 26. *Ket'* enéne*senóonim* .. *I* say *not* (to) *you.*

ADJECTIVE VERBS—POSITIVE AND NEGATIVE.

v. 30. O'onesheshi*n* .. *it is* good, "just."
v. 10. O'onesheshín*zenoon* .. *it is not* good, "lawful."
vi. 63. Enáhbáhdáh*senoon* .. *it is not* useful, "profiteth not."

ACCIDENTAL (PASSIVE) VERBS.

xx. 7. Emáh áht*áig* (subj.).. there, (where) *it* was placed.
xx. 7. Ke dáhgoo-aht*ásenoon* .. *it was not* on-plac*ed,* added to.
xix. 31. Che áhgood*ásenoog* (subj.).. that *they* should not be, "remain," hung up.

NEUTER—ANIMATE.

vii. 8. *Ne* we ezháh*se* .. *I* want (to) go *not.*
xviii. 20. *Nin* ge ékedoo*se* .. *I* have spoken *not.*
xviii. 17. *Nind'* áhwe*se* (vide infra.) .. *I am* he *not.*

xviii. 17. *Ked'* áhwe*se* .. *thou art* he *not.*

vii. 1. We pémoos*ase* .. *he* wants (to) walk *not.*
vii. 52. Pè-oondáhdez*ese* .. *he* hither-from proceeds (comes) *not.*
ix. 3. Ke máhje-ézhecheg*áse* .. *he* has ill-done *not.*
ix. 4. Tah áhnook*ese* .. *he* will *not* work.
xi. 9. Tah báhketash*inze* .. *he* will *not* fall.
xi. 21. Tah ge néb*oose* .. *he* would *not* have died.
xi. 56. Tah bé-ezh*áhse* .. *he* will *not* hither-go (come).
xvii. 12. Wáhnesh*inze* .. *he* has *not* gone astray, lost himself (not reflect.).
xxi. 11. Ke békooshk*ahse* .. *it* has *not* broken.

viii. 48. *Nind'* ékedóo*semin* .. *we* (1. 3.) say *not.*

iv. 35. *Ked'* ékedoo*seem* .. *ye* say *not.*
iv. 48. *Ke* tah tápwayaindáh*zeem* .. *ye* would *not* believe.
vii. 22. *Ke* ke (oonje) ézhechegá*seem*.. *ye* have *not* (therefore) done *it.*
vi. 36. *Ke* tápwayaindáh*zeem* .. *ye* believe *not.*
viii. 21. *Ke* gah káhshketoo*seem* .. *ye* will *not* succeed.

ix. 18. Ke tápwatún*zewug* .. *they* have *not* believed.
x. 28. Tah nébóo*sewug* .. *they* shall *not* die.
xii. 9. Ke bè-oonje-ezháh*sewug*.. *they* have hither-therefore-go (come) *not*.
xvii. 14. tebáindáhgoozé(*se*)*wug* .. *they are not* governed.
xviii. 28. Ke péendegá*sewug* .. *they* have *not* entered.
(*Subj.* and *Imperat.* vide infra.)

INANIMATE—POSITIVE AND NEGATIVE.

i. 38. 41. ix. 7. xix. 37. E'kedóo*mahgud*.. *it* saith.
vii. 42. Ke ekedóo*mahgáhsenoon* .. *it* hath *not* said.

v. 32. Tápwá*mahgúdenig* (possess. case subj.).. *that it is* true.
viii. 13. Tápwá*mahgáhsenoon* .. *it is not* true.

xvi. 32. A'hzhe .. táhgweshenóo*mahgud* already.. *it* arrives.
vii. 6. ii. 4. Táhgweshenóo*mahgáhsenoon* .. *it* arriveth *not*.

xii. 24. Nébóo*mahguk* (subj.) .. *if it* die.
xii. 24. Nébóo*mahgáhsenoog* (id.) .. *if it* die *not*.

The particle " kah" or " gah," constantly occurring in Mr. JONES's " Translation," is of a three-fold character: 1. It is a *negative*, " no," or " not," and governs the *indicative* mood. (See NOTE, p. 63.) 2. It is a pronoun *relative*, (*who, whom, which,*) and refers to a *definite* antecedent; in this relation it governs the *subjunctive*. 3. It is *an auxiliary* of the future, Indicative. See *Syntax*.

Section III.

Of Primitive and Derivative Verbs.

PARAGRAPH I.

Derivative verbs are, in the Cree language, of several kinds; the component parts of the simple or *primitive* verb, namely, the *attribute*, the *action*,

and the *personal accidents*, being severally and separately, susceptible of various modifications. I shall divide them into two classes, as follows :—

The first class of *derivative verbs* includes those of which the modification of the root qualifies or changes the nature or *meaning* of the *attribute*, and which will be noticed hereafter.

The second class comprizes those verbs which are varied in their forms by accessory modes of INTENSITY, of MANNER, or of RELATION, as

1. Of *Intensity*, as Augmentatives, &c.; the *special* transitive forms ; and the *indeterminate* and *indefinite*, as distinguished from the *determinate* and *definite* personal and impersonal accidents.

2. Of *Manner*, as the *transitive* and *causative* forms.

3. Of *Relation*, as the *direct* and *oblique* cases of the personal pronouns, as they are inflected with the *intransitive*, *transitive*, *reflective*, and *reciprocal* forms.

These varied forms compose a numerous list of *derivative verbs*, which are all referrable to their several conjugations. We propose to exemplify them (3d pers. pres. indic.) in the following order : 1. Augmentatives, &c. 2. Transitive, &c. Verbs. 3. Reflective and Reciprocal Verbs. 4. Special Transitives, and their Reflectives. 5. Indeterminate and Indefinite Verbs. 6. Oblique Cases and their Reflectives. 7. Genders.

AUGMENTATIVES, &c.[37]

Nipp*ów*...*he* sleeps.
Nippá*sk*u...he sleeps *very frequently.*
Nĕ nippów...he sleeps *with iteration.* (indef.)
Nà nippów...he sleeps *at times, distributively.*
Nippà*su*...*he* sleeps *a little.*
Nà nipp*àsu*...*he* sleeps *a little, now and then.*

[37] iii. 4. Tah péendeg*a* .. shall or will *he* enter.
xviii. 38. Ke záhgah*um*. . *he* went out.
x. 9. Tah *báh*béendeg*a*, kiya tah *sah*zahgah*um* .. *he* shall go in (*with repetition*), and *he* shall go out, *with repetition* (indef.).

ii. 15. Báhzhahnzhaégun (Cree, Pússistahéggun) .. a whip.
xix. 1. Ke *pah*páhshonzha*wod* (subj.) .. *they whi*-whipped *him.*

iii. 13. Ke ezhe óombeshk*ahse* .. *he* has *not* so ascended.
i. 51. Tah *óoy*óombeshk*ahwun* kiya tah bè-*nah*náhzhe*wun* (possess. case) .. *they* shall ascend (*with repetition*), and *they* shall descend (*with repetition*).

iii. 5. *Oo* ge gahnoonon .. *he* answered *him.*
xx. 18. Ke *kah*káhnoon*égood* .. that *he* (or *she*) was said to *by him* (*with repetition.*)

x. 25. Wázhetoo*yáhnin* .. which *I* make. (indef.)
xiv. 3. Ahwe *wah*wázhet*ahmoonáhgook* .. if *I* go make, *intensively*, i.e. *prepare, it for you.*

x. 1. Páhkon .. different.
vii. 43. *Pa*báhkon ke *áhye*nánemahwod .. di-differently they thought (of) him. (indef.)

v. 8. Pémoosa*in* .. walk *thou.*
iv. 6. Ke *pe*pémoos*aid* .. as *he* had been walk*ing.*

viii. 52. Ke né*booh* .. *he* has died.
iii. 18. *Nah*né*booahse* (anim.) .. *he is not* (quasi) *con*demn*ed.*
iii. 17. Che *nah*né*boondung* (inan.) .. that *he con*demn *it.*

xii. 6. *Pah*páhmánem*od* .. that *he* thought *about him* or *them.*
vii. 20. *Ba*báh-úndah-nés*ík* (Cree, *-isk*). . who *about* goeth (to) kill *thee.*

Thóspis*u*...*he is* gentle.
Thóspis*éwisu*...he is of a gentle *disposition* (*habitual.* Angl. *-ous*).

Kithásk*u*...*he* lies.
Kitháski*sku*...*he* lies *very often.* [38]
Kă kithásk*u*...*he* lies *with iteration.* (indef.)
Kă kitháski*sku*...*he* lies *with iteration and very frequently.* Angl., He is a very great liar.

Kéetim*u*...*he* is lazy, idle.
Kă kéetim*u*...*he is* idle *with iteration.* (indef.)
Kéetimi*sku*...*he is very often* idle.
Kéetim*éwisu*...*he is habitually* lazy, indol*ent.* (Angl. *-ous.*)

Pâp*u*...*he* laughs.
Pă pâp*u*...*he* laughs *much,* or with excess. (indef.)
Pâpi*sku*...*he* laughs *often,* is addicted to it.
Pâp*éwisu*...*he is* joc*ose.* (habit.)

Máyg*u*...*he* gives.
Mă máyg*u*...*he* gives *with iteration.* (indef.)

viii. 44. Nétah genáhweshk*e* .. *he* knows how (to) lie.
viii. 55. *Nin* dah *kah*genáhwishk .. *I* should lie (indef.), i.e. be a li*ar.*
viii. 55. Azhe *kah*génahwishk*eyáig* .. as *ye* lie (indef.).

[38] x. 10. Che kémood*id* .. that *he* may steal.
x. 1. Kemóode*shkeh* .. *he* steals *often,* i.e. he is a thief.
x. 8. Ke kemóode*shkewug* .. *they* have stolen *often,* i.e. are thieves.
x. 10. Kámóode*shkid* .. *he who* steals *often* (indef.), i.e. a thief.

x. 1. Máhkundwá*shkeh* .. *he* plunders *often,* is addicted to plunder, i.e. he is a robb*er.*
x. 8. Ke máhkundwá*shkewug* .. *they* plunder *often,* i.e. are robb*ers.*

x. 10. Che néshew*aid* (subj.).. that *he* kill.
viii. 44. Néshew*ashk-ébun* .. *he* kill-*ed often,* i.e. was a murder*er.*

iii. 23. Nébeh-*kah* (Cree, *-skow*) .. water *abounds.*
vi. 10. Méenzhahshkoo-*káh*-bun .. grass *abound*-ed.

Mà máygu...*he* gives *distributively.*
Máygáy*sku*...*he* gives *very often,* is in the *habit* of giving.

Tàto-puth*u*...*it is* torn.
Tă-táto-puth*u*...*it is* torn *to excess, to tatters.*

Kínwoo-kát*áyoo*...*he has a* long-leg.
*Kă*kónwoo-kât*áyoo*...*he has* long legs (indef.) Anglicè, he is long-legg*ed.*

Wâg*ow*...*it is* crooked.
Wâ-wâgummo*o*...the path *is* crooked, winding.
Wâ-wâgístickwio*w*...the river *is* crooked, meandering.

Púskoonay*oo*...*he* (an animal) *is* fat.
Púskoonay*wuk*...*they* (id. definite) *are* fat.
Pă púskoonay*wuk*...*they* (id. indefinite) *are* fat, *generally.*
Pà púskoonay*wuk*...*they are* fat, *here and there one.* &c.

Thus this *reduplicative* form, and its equivalent, *I* long, (see below) are often, in the *indicative* mood, what the *flattened* vowel is in the *subjunctive* (see p. 73), namely, the *sign* of an *indefinite tense,* or time.

Méech*u* (trans.)...*he* eats *it* (*present,* or *definite,* tense).
Mă méech*u*...*he* eats *it* (*indefinite* time) commonly, &c.
Méechen*ànewoo*...*they, people,* (Fr. *on*) eat *it.* (def. time.)
Mă mêechen*ànewoo*...*they,* (Fr. *on*) eat *it, indefinitely*; Anglicè, it is eaten, e.g. as an article of food, or luxury.

I long, = æ (= *ahy,* JONES.) before a vowel.[39]

Itwáy*oo*...*he* says.
I-itwáy*oo*...*he* says *with vigour* or *constancy,* asserts, declares. (indef.)

[39] v. 19. *A'*zhechega*id* (subj.) .. so *he* doeth (indef. See "flat vowel.")
v. 19. *A'hy*ezhéchega .. *so he* doeth (indef.).
xvi. 3. *Ke* gah *áhy*indoodáhgo*owóg* (inv.).. *they* will do to *you* (indef.).
xi. 11. Kah *áhy*ekedó*od* (sub.) .. which *he* said, declared.
ii. 18. Ke *áhy*ezhechegá*yun* (subj.) .. which *thou* doest. (indef.)

I-it-too*tum*...*he* does it *strongly*, firmly, with constancy.
I-it-as*tów*...*he* places *it firm.*
I-it-upp*u*...*he* sits *firm.*
I-it-uskit*tow*...*he* sets *it* up *firm.*
I-it-tit*tow*.. *he* firms, fixes *it.*
I-it-appe*tum*...*he* ties *it firm*, securely. (See *Relative* verbs.)

(*From* Niee, *exactly.*)

Ně it-too*tum*...*he* does *it exactly.*
Ně app*u*...*he* sits *carefully.*
Ně ast*ow*...*he* places *it carefully*, in order.
Ně àp*u*...*he* sees *well*, has a keen sight.
Ně it-t*um*...*he* hears *well*, acutely.
Ně it-tíggitt*u* (anim. a person)...*he is* of the *exact* size.
Ně úcke*tum*...*he* counts them *carefully.* &c.

DIMINUTIVES.—IMPERSONAL VERBS.

Míspoo*n*...*it* snow*s.*
Míspóo*sin*...*it* snow*s a little.*

Péech*ów*...*it is* far, a great distance.
Péech*ásin*...*it is* far-*ish*, *rather* far.

Kímmewu*n*...*it* rain*s.*
Kímmewú*ssin*...*it* rain*s a little.* &c.

ADJECTIVE VERBS.

Misshígitt*u*...*he is* large.
Misshígitt*issu*...*he is* larg*ish*, rather large.
Miss*ów*...*it is* large.
Miss*ásin*...*it is* larg*ish.*

Míthkoo*su*...*he is* red.
Míthkoo*sissu*...*he is* red-*ish.*
Míthkw*ów* ..*it is* red.
Míthkw*ásin*...*it is* red-*ish.* &c.

NEUTER VERBS.

Pémoot*ayoo*...*he* walk*s.*
Pémooch*áysu*...*he* walk*s a little.*

Méches*oo*...*he* eats.
Méches*óosu*...*he* eats *a little*. &c.

Some verbs have *only* the intensive (*repetitive*) form, as,

As-àsoo...he is tattooed.
Pă-pèchè*oo*...he is slow, tedious.
Wă-wépe-púthu...it swings, oscillates.
Tè-tippe-púthu...it turns (on its axis).
Tă-tè-tippe-púthu...it rolls (along).
Pă-pătáyoo...it is spotted.
Chă-cháchagow...it is striped.
Wéy-wéy-púthu...it rocks, moves backwards and forwards.

Besides the above-mentioned *intensive* modes of frequency, iteration, &c. there is yet another, which may be termed the *indefinite* mode, (see p. 71) and which is distinguished (in the *subjunctive* or *subordinate* mood) by the alteration of the *first* vowel of the root, signifying that the *action* combined with the attribute, is generalized, or rendered *indefinite* in respect of TIME, and hence, secondly, implying sometimes *custom*, or *habit*, in the *subject;* when it also often becomes the Indian equivalent of English *nouns* ending in *er*, and implying an actor. For more detailed observations on this singular modification of the verb, see *Syntax*.

In this point (as in some others) the Indian is analogous to the French idiom, which *also* renders certain of the English nouns of the kind alluded to, by *a pronoun relative* and *a verb;* e.g. a call*er*, Fr. celui *qui appelle*...he *who calls*. The Indian form has, however, in this changeable vowel, a power of infusing the *intensive* mode of "custom," "habit," &c. implied in the English termination (*-er*); an advantage which the French resolution of the English *noun* does not possess.

[*Note*.—This modification of the verb was noticed by ELIOT, but

without his making any remarks on its character or use. He calls it the *flattened* vowel.[40] This is not, indeed, an accurate description of it, since

[40] THE FIRST VOWEL FLATTENED.

viii. 53. Kah né*bood* .. *he who is* dead, (*definite*, and so of the rest.)
v. 25. Náboo*jig* .. *who are* dead. Anglicè, the dead. (*Indefinite*, and so of the rest.
iv. 37. Kétega .. *he* soweth.
iv. 36. Kátega*id* .. *he that* soweth, the sower.

ii. 12. Ke ezh*áh* .. *he* has gone, went.
viii. 14. *A*zháh*yon* .. (whither) *I* am go*ing*.

v. 30. Che *é*zhechega*yón* .. that *I* do *it*.
v. 19. *A'*zhechega*id* .. *he* do*eth* it.

x. 9. P*é*endega*id* .. (if) *he* enter.
x. 2. Póndega*id* .. *he that* entereth.

xviii. 25. Ke né*b*ahw*eh* .. *he* stood.
xviii. 22. N*áh*bahw*id* .. *he who was* stand*ing*.
xii. 29. N*áh*báhwe*jig* .. *they who were* stand*ing*.

xv. 2. Che men*éwung* .. that *it* bear fruit.
xv. 2. M*ah*néw*ungin* .. *they that* bear fruit.
xv. 2. M*á*hnéw*únzenoog* .. *they which* bear *not* fruit.

x. 1. Kemóode*shkeh* .. *he* steals *often*, emphatically; is a thief.
x. 10. Kamóode*shkid* .. *he who* steals *often*, a thief.

v. 8. P*é*moos*ain* .. walk *thou*.
xii. 35. P*á*moos*aid* .. *he who* walketh.

vi. 64. *Oo* ge kekánem*on* .. *he* has known (knew) *him*.
vi. 42. K*a*kánem*emungoog* (possess. case) .. *whose* .. *we* know *them*.

xv. 23. *Oo* sh*éé*ngánem*on* .. *he* hateth *him*.
xv. 23. Sh*ó*ngánem*id* .. *he that* hateth *me*.

vi. 58. Kah ezhe m*é*je*wod* .. as *they* did eat *it*.
vi. 56. 58. M*áhjid* .. *he that* eateth *it*.

v. 33. *Oo* ge tebáhdood*on* .. *he* related *it*.
iii. 32. T*a*báhdoond*ung* (subj.) .. *he* relates *it*.

it is also sometimes *sharpened*;[41] in either case it is always *lengthened*: sometimes also an *additional* vowel,[42] or diphthong, is inserted with it.

vii. 37. Che ménequ*aid*.. that *he* drink.
vi. 56. M*á*nequ*aid*.. *he who* drinketh.

xii. 2. *Oo* ge wédahbem*on*.. *he* sat with *him*.
xi. 31. W*á*hdáhbem*ahjig*.. *they who* were sitt*ing* with *her*.

viii. 55. *Ne* minjémen*on*.. *I* hold *it*.
xx. 23. Wagwain.. m*ai*njemen*ahmahwagwain*.... whomsoever.. *ye* shall hold *them to him*. (dub.)

[41] THE FIRST VOWEL SHARPENED.

xx. 7. *A'*ht*aig*.. (where) *it* lay (the linen clothes).
vi. 12. *A'tákin*.. *that are* remain*ing*.

v. 32. B*áh*káhneze.. *he is* different (another).
v. 7. B*á*káhnez*id*.. *he who is* different, another.

vii. 30. *Oo* ge *u*ndahwáind*ahnahwah*.. *they* sought *him*.
vii. 18. *Ai*ndahwáind*ahmahwod* (obliq. case.).. *he that* seeketh *it for him*.

ix. 21. K*ah*gwájem*ik*.. ask *ye him*.
viii. 7. K*a*gwájem*ahwod*.. (when) *they* (continued) asking *him*.

ix. 36. *Oo* ge g*á*hnoon*on*.. *he* answered *him*.
ix. 37. K*á*noon*ig* (Cree, *-isk*).. *he who* is talk*ing* (to) *thee*.

[42] A *Vowel*, or *Diphthong* (=*ahy* JONES), inserted in the first syllable.

v. 30. *Oó*nesheshi*n*.. *it is* good, just.
i. 46. ii. 10. *Wá*neshesh*ing*.. *which is* good.

viii. 42. *Nin* ge *ó*onjebah.. *I* came from.
vii. 29. *Wái*njebah*yon*.. whence *I* come.

viii. 44. *Ket' o*oyóosem*ahwah*.. *ye* father *him*, have *him* for father.
vii. 22. *Wa*yóosem*injig*.. *who are* had for fathers, the fathers.

xviii. 37. *Oó*gemáhwe*yon*.. that *I am* (a) chief.
xii. 42. *Wá*gemáhwe*jig*.. *they who are* chief, the chiefs.

v. 7. M*áh*kez*id*.. *he who was* "impotent."
v. 3. M*ahyah*máhkese*jig*.. *they who were* "impotent."

The effect always produced, is that of *lengthening the time* of the primitive syllable, and conferring on it *a degree of emphasis.* The appellation given to this *vowel, &c.* answering very well the purpose of distinction, it has, being accompanied by the above observations, been retained in this treatise.]

Paragraph II.

Of the Transitive Verb.

The kind of *Derivative* verbs next to be considered are those of MANNER, as the *Transitive* and *Causative.*

iv. 17. *Ke tá*pwa .. *thou* speakest truth.
iii. 18. 36. T*ahyá*pwayáinem*od* .. *he that* believeth on *him.*

x. 17. S*áhgeid* .. (whence) *he* loves *me.*
xiv. 21. S*ahyáhgeïd* .. *he that* loveth *me.*
xi. 3. S*ahyáhgeüd* .. *he whom thou* lovest.
xii. 25. S*ahyáhgetood* .. *he that* loveth *it.*
xiii. 23. xxi. 20. S*ahyáhgeahjin* .. *whom he* loved *him.*

i. 10. *Oo* ge *óozhetoon*.. *he* made *it.*
x. 25. *Wá*zhet*ooyahnin* .. *which I* make.

xvi. 14. *Oo* gah *oo*dáhpen*on* .. *he* shall receive (take) *it.*
xiii. 20. *Wa*dáhben*od* .. *he who* taketh *him.*

x. 21. *Oo* dah w*áh*be(*h*)*ón* .. *he* could *make him* see.
ix. 14. Ke w*áh*be(*h*)*ód* .. (and) *he made him* see.
xi. 37. W*ahyá*hbe(*h*)*ód* .. *he who made them* see (the blind).
vi. 40. W*ahyá*hbum*ahjig* .. *who* (plur.) see *him.*

v. 24. T*á*pwayáinem*od* .. (and) believ*eth* on *him.*
iii. 18. 36. T*ahyá*pwayáinem*od* .. *he that* believeth on *him.*
vi. 40. T*ahyá*pwayánem*ahjig* .. *who* (plur.) believe on *him.*
vi. 47 T*ahyá*pwayánem*id* .. *he who* believeth on *me.*

xii. 26. *Nin* gah n*óo*penáhn*ig* .. *he* will follow *me.*
viii. 12. N*wáh*penáhzh*it* .. *he that* followeth *me.*

vii. 52. *Ket' óo*ndáhdis .. *thou* art, proceedest, *from.*
xix. 9. Ahn'eende *wáin*dáhdez*eyun* ? .. what place art *thou from* ?

Before we enter on the subject of transitive verbs, however, it may be proper to observe, that, from certain *intransitives*, may be derived *other* intransitives, as,

Pépoo*n*...*it is* winter.
Pepóoni*ssu*...*he* winter*s*.

Nép*in*...*it is* summer.
Népini*ssu*...*he* summer*s*.

Wâp*un*...*it is* day-light.
Wâp*àsu*...*he is* ear*ly* (riser). Fr. *il est* matin*al*. &c.

We now proceed to the consideration of that part of our general subject which constitutes the distinguishing characteristic of the American languages generally, namely, the *transitive* verb. It may just be observed of the Cree *intransitive*, that its conjugational form has, in the *indicative* mood, the *prefixed* nominative of the French; and, in the *subjunctive*, the *inflected* personal termination of the Italian and Latin, and that both moods have the *augmented plural* of all those languages (see *Paradigms* of the verb). So far, therefore, the structure of this part of speech may be said to have an analogy with at least some European tongues. But the *transitive* verb goes beyond this point. Retaining the European conjugational forms, it assumes an additional feature of its own, adopting into its *inflections* all the relations of its regimen. Besides the *subject* or nominative before mentioned, it combines with the *action*—it engrafts on the *intransitive* verb both the *object* and the *end*—in other words, the direct and oblique cases of the

pronoun, in the several modes of *determinate*, *indeterminate*, and *indefinite*, as regards both the *subject* of the verb, and its *regimen*, and in the *active* and *passive*, *animate* and *inanimate* forms. The developement and exemplification of these important points will form the subject of the remaining part of this Section.

Cree transitive verbs are of two kinds—the one consists of those verbs which are transitive *primitively*, or in their most simple form. These constitute a numerous class, and are such as the following.

A′th*áyoo* (irreg.) . *he* places *him.*
Tóoto*wayoo*...*he* does (it to) *him.*
Méth*ayoo* ..*he* gives (it to) *him.*
O′wéeoo...*he* uses *it.*
Kéeche*hayoo* ..*he* begins *him.*
Kéesee*hayoo*...*he* finishes *him.*
Móo*wáyoo* (irreg.)...*he* eats *him.*
Méech*u* (irreg.)...*he* eats *it.* &c.

The other kind, which it is intended to bring particularly under notice here, consists of those transitives which are *derived* from the various kinds of *intransitives*, namely, *substantive*, (see p. 18 et seq.) *adjective*, *accidental*, and *neuter* verbs. These furnish a numerous list of *derivative* transitive verbs. We shall divide them into two classes, as follows :

1. General, or those in which the "characteristic" letter or sign of the *action* connecting the *attribute* with its *personal accidents*, is indicative of *simple* transition, &c.

2. SPECIAL, or those in which the *action* has a *special* form and signification.

Of the several modifications of the intransitive verb, indicative of *simple transition*, the most general *definite* termination is, as already noticed (see p. 39 et seq.), *-hayoo*, animate, and *-tow*, inanimate. The following are given as additional examples of this kind.

The most *simple* form of the transitive, is where the verb is combined with a *definite object*, represented by a personal pronoun, or its *sign*, in the *accusative case*.

[*Note.*—The *third* person, present, indicative, is given as the conjugational root, on account of its general uniformity and susceptibility of *Rule*, as regards the other personal inflections, &c. There is no *infinitive mood* in the Cree or Chippeway dialects, its import being resolved into the *subjunctive*. See *Syntax*.]

ADJECTIVE VERBS.

Wówe*ow*...*it* is circular.
Wówe*hayoo*...*he* round*eth him*.
Wówe*tow*...*he* round*eth it*.

Wâth*ów*...*it is* hollow.
Wâthe*hayoo*...*he* hollow*eth him*.
Wâthe*tow*...*he* hollow*eth it*.

Wâg*ow*...*it is* crooked.
Wâge*hayoo*...*he* bend*eth him*.
Wâge*tow*...*he* bend*eth it*.

A′wkoo*su*...*he is* sick.
A′wkoo*hayoo*...*he* hurt*eth him*.

Sèg*issu*...*he is* afraid.
Sège*hayoo*...*he* fright*eneth him*.

A′them*issu*. .*he is* difficult.
A′theme*hayoo*...*he* perplex*eth*, embarrass*eth him*.

Nísseewunàt*issu*...*he is* vicious, bad (conduct).
Nísseewunáche*hayoo*...*he* vitiates, spoils, *him*.

Pemát*issu*...*he is* alive.
Pemáche*hayoo*...*he makes him* live, saves his life; quasi, *he enlivens* him. &c.

(OCCASIONAL OR) ACCIDENTAL VERBS.

Is-púth*u*...*it* so move*th*. (See p. 32 and *Relative Verbs*.)
Is-púthe*hayoo*...*he* so move*th him*, (suddenly).
Is-púthe*tow*...*he* so move*th it*. (id.) &c.

NEUTER VERBS.

Nípp*u*...*he is* dead.
Níppa*hayoo*...*he* kill*eth him*.

Goostách*u*...*he is* afraid.
Góost*ayoo*...*he* fear*s him*.
Goostáche*hayoo*...*he* terri*fieth him*.

Túppuss*u*...*he* flee*s*.
Túppusse*hayoo*... *he* flees from *him*.

Pâp*u*...*he* laughs.
Pâpe*hayoo*...*he* laughs (*at*) *him*.

Kowíssimmoo...he goes to bed.
Kowísseemoo*hayoo*...he puts him to bed.

A′pp*u*...1. *he* sits. 2. *he* remains.

1. A′pp*u*...*he* sits.
 A′ppe*hayoo*...*he* makes *him* sit, e.g. a child,

2. A′pp*u*...*he* is, stays, remains.
 Ath*áyoo*...*he* puts, or places, *him*.

Wâpp*u*...*he* sees
Wâppa*mayoo*...*he* sees *him*.

Páhkes*in*...*he* falls, as in walking.
Páhkese*mayoo*...*he makes him* fall, throws him down

Pímmiss*in*...*he* lies.
Pímmisse*mayoo*...*he* lays *him* down.

Péetw*áyoo* (neut.) ..*he* inhales, *smokes.*
Wéeche-péetwâ*máyoo* (trans.) ... *he* smokes with *him,* co-smokes him.[43]

Nóon*u*...*he* sucks.
Nóo*thayoo*...*she* suck*les him.*

I'toot*ayoo*...*he* go*es* there.
Itóo*taháyoo*...*he* carries or conveys *him* thither.
Ittíssaw*ayoo*...*he* sends *him.*

Kéw-*ayoo*...*he* returns.
Kewáy-*taháyoo*...*he* returns *him,* conveys him back.
Kewáy-tissa-w*áyoo*...*he* sends *him* back.
Kéway-*hoo*...*he* returns (*by water*).
Kéway-*hootháyoo*...*he* returns *him* (*id.*).

Wúthaw*eeoo*...*he* goes out.
Wuthawáy*taháyoo* ..*he conveys him* out.
Wuthawáytissa*wáyoo*...*he* sends *him* out.

Kóosp*u*...*he goes* inland (from river or lake).
Koospé*taháyoo*...*he conveys* him thither.

Nàsepay*oo*...*he* goes to the river, &c.
Násepáy*taháyoo*...*he conveys him* to the river, &c.

Wúnn*issu*...*he* errs (*wunne-,* infinite, immense).
Wúnn*esin*...*he* loses himself, goes astray.
Wúnne*hayoo*...*he* loses *him.*
Wúnn*esemayoo*...*he leads him* astray.

Méches*oo* (indef. obj.)...*he* eats.
Móow*ayoo* (anim.)...*he* eats *him.*
Méech*u* (inan.)...*he* eats *it.*
Méchesoo-*háyoo*...*he causes him* to eat.
Méchesóo-*kowayoo*...*he makes him* eat, feeds him, as a child.
Wéeche-méchesoo*mayoo*...*he* eats *with, co*-eats, *him.*[43]

[43] xi. 16. Che wéej-néboo*mung* .. that *we* co-die *him,* die with him.
xviii. 15. *Oo* ge neh wéej-péendega*mon* .. *he* co-entered *him,* entered with him.

[Mínnekw*ayoo...he* drinks.]
Mínnekwâ-*háyoo...he* gives *him* to drink.
Mínnekwáy-*kowayoo...he makes him* drink, drenches him.
Wéeche-mínnekway-*máyoo...he co*-drinks, drinks with, *him.*

Nóche-*hayoo...he* works at *him.*
Nóche-*tow* (inan.)...*he* works at *it.*
Noché-*kowayoo...he* courts *her.*

Póothoo...he leaves off, ceases.
Póone-*hayoo...he* leaves *him* off, lets him alone.

Ootúmme-*thoo...he is* occupied, busy.
Ootúmme-*hayoo...he* interrupts *him.*
Ootúmme-*mayoo*...id. by *speech.*

Púskay...diverging, branching.
Puskáy-*wethayoo...he* parts (company) *with him.*

Paragraph III.

To the Transitive verb, generally, belong the *Reflective* and *Reciprocal* forms,[44] as

1 A′wkoo*hayoo...he* hurts *him.* (See p. 39, et seq.)
A′wkoo*híssoo* (or -*hittissoo*)...*he* hurts *himself.*

[44] REFLECTIVE—INDICATIVE.

viii. 13. *Ke* tebáhj*indis* (irreg.).. *thou* relatest *thyself.*
x. 33. *Ke* keshámúnedooweé*dis* (caus.) .. *thou* God-makest *thyself.*
xxi. 18. *Ke* kéchepené*dezoon-áhbun* .. *thou* gird-*thyself-edst.*
viii. 59. Ke gáh*zoo* (trans.) .. *he* hid *himself.*
v. 13. Ke máhjewené*dezooh* (caus.).. *he* had conveyed *himself* away.
viii. 22. Tah nésé*dezoo* .. *he* will kill *himself.*
xix. 7. Ke ezheé*dezooh* .. *he* so *did, made, himself.*

SUBJUNCTIVE.

v. 31. viii. 14. Tebáhj*indézooyón* .. if *I* relate *myself.*
viii. 18. T*a*báhj*indézooyón* (flat vowel).. *who* relate *myself.*
viii. 54. O′ogemáhweé*dezooyón* .. if *I* chief-*make myself.*
xvii. 19. Wainje péneé*dezooyón*.. whence *I* pure-*make*, puri*fy, myself.*

Kítteema*hayoo*...*he* ill-uses *him.*
Kítteema*hissoo* (*id.*)...*he* ill-uses, injures, *himself.*

Kéeskwaypay*oo*...*he is* drunk.
Kéeskwáypay*háyoo*...*he* intoxic*ates him.*
Kéeskwáypay*hissoo* (*id.*)...*he* intoxic*ates himself.*

2 Kà*táyoo*...*he* hides *him.*
Kà*soo*...*he* hides *himself.*

3 A′ssa*mayoo*...*he* gives *him* food.
A′ssa*míssoo*...*he* gives *himself* food, serves *himself.*

Kiskéthe*mayoo*...*he* knows *him.*
Kiskéthe*míssoo*...*he* knows *himself.*

4 Uckwúnna*wayoo*...*he* covers *him.*
Uckwúnna*hóosoo*...*he* covers *himself.*

Pístaw*ayoo*...*he* mis-*strikes him.*
Pístah*óossoo*...*he* mis-*strikes himself.*

5 Wée*tháyoo*...*he* names *him.*
Wée*thissoo*...*he* names *himself,* tells his name.

Note—See *Reciprocals* of the above forms, p. 84.

i. 22. *Ay*enáhj*indezóoyun* (flat vowel).. *which thou* sayest (of) *thyself.*
viii. 53. A′hyáhwe*édezooyun* .. *whom thou makest thyself.*

vii. 18. Tabáhj*indézood* (flat vowel).. *he that* narrates, relates, *himself.*
xi. 44. Táhkoob*ezood* (accid.) .. as *he was* tied.
xiii. 5. Kah géchep*ezood* (accid.) .. (wherewith) *he was* girded.

v. 18. Ahpét-aindáhgoo*édezood* (comparison) .. *he* so-much-thought-of-*made-himself.* (as &c.)

viii. 9. Kekánind*ézoowod* .. as *they* knew *themselves.*

xi. 55. Che béne*édezoowod* .. that *they* (might) puri-*fy themselves.*
ii. 6. Béne*édezoowod* .. when *they* puri*fied themselves.*
vii. 17. Tabáhj*indizoowahnáin* (dub.) .. *whether I* relate *myself.*

xii. 49. *Nin* ge táhzh*indezóose* (neg.).. *I* have *not* related *myself.*
xvi. 13. Tah táhzh*indezóose* (neg.) .. *he* will *not* relate *himself.*

Is-púthe*hoo*...*he* so moves *himself.*
O′opa*hoo*...*he* raises *himself* (a bird).
Tway*hoo*...*he* alights *himself* (a bird).
A′che*hoo*...*he* changes *himself* (dress).
A′ta*hoo*...*he* chokes *himself* (without intention).
Thákehoo...*he* lightens *himself.* (priv.)
Wowáise*hoo*...*he* dresses, adorns, *himself.*
Wâppam*oo*...*he* sees *himself* (as in a mirror).
It-éthem*oo*...*he* so thinks *himself.* (see p. 44).
Kist-éthem*oo*...*he* great-thinks *himself,* is proud. (id.)
Kă-kéche-*moo*...*he* great-talks, boasts.
Pímmitáche*moo*...*he* moves *himself* horizontally, *crawls.*
Kechístappówoo*thoo*...*he* washes *himself.*
Ootúmme*thoo*...*he* busies *himself,* is much occupied.
Pusway*skoothoo*...*he* cloys *himself* with fat. (priv.)

To the *Reflective* class belongs also the *Simulative* or *feigning* form, viz. *-kásoo,* " he makes himself," the *reflective* of the transitive termination, *-katáyoo,* " he makes him." (See p. 20.)

Múskówiss-*u*...*he is* strong.
Muskówisse-*kásoo*...*he* strong-*makes himself, pretends* to be strong.

Nipp-*ów*...*he* sleeps.
Nippá-*kásoo*...*he* sleep-*makes himself, pretends* to be asleep.

Kéesquaypay-*oo*...*he is* drunk.
Kéesquáypáy-*kásoo*...*he pretends* to be drunk.

RECIPROCAL.[45] (See pp. 82, 83.)

1 A′wkoo*hittóouk*...*they* hurt *one another.*
2 Kátittóouk...*they* hide *one another.*

[45] RECIPROCAL—INDICATIVE.
xiii. 14. Ke tah kézebégezedan*édim*.. *ye* shall wash-foot *one another.*
xvi. 19. Ke kahgwáj*indim* .. *ye* ask *one another.*

3 A'ssa*mittóouk*...*they* give *one another* food.

4 Uckwúnna*hoottóouk*...*they* cover *one another.*

5 W*éethittóouk*...*they* name *each other.*

RECIPROCAL, ANIMATE AND INANIMATE.[46]

Núgge-*skováyoo*...*he* meets *him.*

Núgge-*skámagun*...*it* meets *it.*

Núgge-*skootátoouk* (anim.)...*they* meet *each other.*

Núgge-*skootátóomagunwă* (inan.)...*they* (*things*) meet *one another.*

v. 1. Ke wéquo*ndewug* .. *they* feasted *one another.*

vii. 35. Ke et*éwug* .. *they* said *one to another.*

xix. 24. Ke ed*éwug* .. *they* said *one to another.*

xiii. 22. Ke *kah*káhnahwáhbu*ndewug* .. *they* looked (*with repetition*) at *one another.*

xi. 47. Ke máhwunje*édewug* .. *they* collected *one another.*

xix. 24. Ke máhdahoon*édewug* .. *they* divided among *them, one another.*

SUBJUNCTIVE.

v. 44. *Ooy*oodáhpen*ahmáhdeyaig* (obl. case, flat vowel).. *ye who* take *to* (receive from) *one another.*

xiii. 34. Che sáhge*édeyaig* .. that *ye* love *one another.*

xiii. 34. xv. 12. Che ezhe sáhge*édeyaig*.. that *ye* so love *one another.*

iii. 25. Ke máhje-gahgwáj*indewod* .. *they* began to ask *one another.*

xii. 19. Kah oonje e*déwod* .. whence *they* said *one to another.*

iv. 33. Kah oonje *áhy*ed*éwod* .. whence *they* said (*with repetition*) *one to another.*

xx. 19. Kah .. máhwunje*édewod* .. *who* had assembled, collected *one another.*

xxi. 23. W*a*wékahnes*índejig* (flat vowel) .. *who* brother *one another,* i.e. brethren.

xvi. 17. Ke ezhe káhnoon*édewun* (possess. case) .. *they* so talked *one to another.*

[46] [xii. 13. Ke áhwe náhquashk*ahwáhwod* .. (subj.) " and" they went (to) meet him.]

[Náhgeshk*oodáhdewug* (anim.) *they* meet *each other.*]

[Náhgeshkood*áhdémahgahdóon* (inan.) ... *they* (thing*s*) meet *each other.*]

Níssewunáche*tow*...*he* spoils *it.*
Níssewunáche*támagun*...*it* spoils *it.*
Níssewunáche*tatóomagunwă*...*they* (things) spoil *each other.*

Paragraph IV.

The *Special* differ from the *General* transitive forms (see p. 38 et seq.), generally, in the *energetic* letter or letters only. These *special* signs may be considered as of three kinds. The first have an *intensive* meaning, implying *force*, &c. and are *positive*. The second, intimating *accident* or *mis*-hap, or the English prefixes *mis*-, or *dis*-, &c. may be classed as *privative* (vide infra). The third kind indicate the *means* by which the action is performed, as by the *hand*, &c. and are *instrumentive*. These several "characteristic signs" are expressive of particular, yet, common modes of action, and are therefore of constant occurrence in speech. They may, with their personal adjuncts, forming together the "special affixes," as under, be united to any suitable root.

Note.—The "characteristic" letters are in Italic—the personal inflection in Roman characters.

ANIM.	INAN.	
-*w*áyoo	-*h*úm	implies an exertion of *strength*, "he *forces* him or it," after the *manner* expressed by the root. Joined to certain roots of "motion" it implies also *by water.*
-*taw*áyoo	-*tah*úm	implies he *beats* or *batters* the object, after the *manner* of the root.
-*skaw*áyoo	-*sk*um	implies *force*, or *causativeness.* (See *General* Causative, p. 38.)
-*skaw*áyoo	-*sk*um	is also *privative*, indicating *acoident*, *mischance*, what is *adverse.*

-*m*áyoo	-*t*um	signifies that the action is performed with the *mouth;* it implies, also by *speech.* (*Metóon,* the mouth).
-*n*áyoo	-*n*um	implies with the *hand,* or other gentle means. (*Mechéechee,* the hand.)
-*pit*táyoo	-*pit*túm	implies the action of the *arm,* "he *pulls* him or it. (*Méspittoon,* the arm.)
-*skaw*áyoo	-*sk*um	also (see above) implies, with certain roots, the use of the *leg* or *foot,* as in walking, &c. (*Meskàt,* the leg.)
-*sw*ayoo	-*s*um	signifies by *cutting,* or *burning,* "he cuts, he burns him or it," after the *manner* of the root.

The "special affixes" may, as above remarked, be joined to any suitable root, as under.

They form severally the three persons singular, as follows:

ANIMATE.			INANIMATE.		
1	2	3	1	2	3
-w*ów*	-w*ów*	-w*áyoo*	-h*èn*	-h*èn*	-h*úm*
-tawów	-taw*ów*	-taw*áyoo*	-tah*èn*	-tah*èn*	-tah*úm*
-skaw*ów*	-skaw*ów*	-skaw*áyoo*	-sk*èn*	-sk*èn*	-sk*um*
-m*ow*	-m*ow*	-m*ayoo*	-t*èn*	-t*èn*	-t*um*
-n*ow*	-n*ow*	-n*ayoo*	-n*èn*	-n*èn*	-n*um*
-pitt*ów*	-pitt*ów*	-pitt*áyoo*	-pitt*én*	-pitt*én*	-pitt*úm*
-sw*ow*	-sw*ow*	-sw*ayoo*	-s*èn*	-s*èn*	-s*um*

Belonging to only *two* conjugations—the animate and the inanimate—the *personal* adjuncts, or endings, of which may be succinctly exhibited thus—

ANIMATE.			INANIMATE.		
-*ow*	-*ow*	-*ayoo*	-*èn*	-*èn*	-*um*

See "Paradigms, &c."

ANIMATE.

Ne Tákoo-pitt*ów* .. *I* tie *him*
Ke Thâke-n*ow* .. *thou* pushest *him.*
Kissée-m*ayoo* .. *he* affronts *him.*

INANIMATE.

Ne Náta-h*èn* .. *I* fetch *it* (by water).
Ke Péekoo-sk*èn* .. *thou* breakest *it accidentally.*
Mâkwa-*tum* .. *he* bites *it.*

-*wá*yoo, -*h*um.

Péekoo-*wayoo...he* breaks *him* by *force.*
Péekoo-*hum...he* breaks *it* by *force.*

Kósse-*wáyoo...he* wipes *him.*
Kósse-*hum...he* wipes *it.*

Pútheepa-*hum...he* perforates *it.*
O'opa-*hum...he* supports *it.*
Péeta-*hum...he* puts, *thrusts, it* in.
Kwóppa-*hum ..he* scoops or lades *it* out, as water, &c.
Wépa-*hum...he* sweeps *it* away. &c.

[Nát-*ayoo ..he* fetches *him.*]
Náta-*wayoo...he* fetches *him,* by water. &c.

-*taw*áyoo, -*tah*úm.

Nuppúcke-*tahúm...he* flattens *it by hammering* or striking.
Tusswéga-*tahúm...he* opens *it* out, expands it, *id.*
Séekwa-*tahúm...he beats it* into smaller pieces, e.g. loaf sugar. &c.

-*skaw*áyoo, -*sk*um.[47]

CAUSATIVE, &c.

Net' Appóoysi*n...I* sweat.
Net' Appwóoyse-*skâkoon* (inv. inan.) *..it makes me* perspire.
Appwóoyse-*skàmagun ... it* sweat-*causeth,* is sudori-*ferous.*

Ne Nippá*n.. I* sleep.
Ne Níppà-*skàkoon* (inv. inan.)*...it makes me* sleep.
Níppà-*skàmagun...it is* somni*ferous.*

[47] xii. 32. *Nin* gah wékoo*shkahwog* (dir.) .. *I* will draw *forcibly,* drag, *them.*

PRIVATIVE (vide infra.).[48]

Míspoo*n...it* snow*s.*

Ke míspoo-*skàkoon* (inv. inan.)....*it mis*-snow-eth *you,* i.e. snows *upon* you.

Kímmewu*n...it* rain*s.*

Ke kímmewún-e*skàkoon* (inv. inan.) *it mis*-rain-eth *you,* i.e. rains *upon* you. &c.

Ne kíssewâskuttay-*skàkoon* (inv. inan.) ... *it* gives (*mis-causeth*) *me* the cholic.

A'te-*skawáyoo...he mis*-ali*ates him.* Anglicè, he dis-places him.

O'ose-*skawáyoo...he mis*-removes, starts, *him* (an animal).

Thàke-*skawáyoo...he mis*-pushes *him,* i.e. *accidentally.*

Kóoskóo-*skawáyoo he mis*-shakes, jogs, *him* (e.g. as a person writing).

A'wkoo-*skawáyoo...he* hurts *him, inadvertently.*

Kootúppe-*skawáyoo...he* upsets *him, accidentally* (as in a canoe).

Níssewunáte-*skum.. he* spoils *it* by *accident.*

Wéethepe-*skúm...he* soils *it,* id.

[48] v. 14. *Ke* kah dónge*shkáhgoon* (inv.) .. *it* will *mis*-come *upon* thee.

xiii. 27. *Oo* ge péendega*shkáhgoon* (id.) .. *he* was *mis*-entered by him.

xii. 35. *Ke* kah pah-táhgoone*shkáhgoonahwáh* (id.) .. *it* will *mis*-come upon *you.*

xvi. 6. *Ke* móoshkena*shkáhgoonahwáh* (id.) .. *it mis*-filleth *you.*

xx. 25. Ke báhgoona*shkáhgood* (id.) .. that *he was mis*-skinned *by them.*

xviii. 4. Wah báhgahme*shkáhgoojin* (id.) .. *by which he* should be *mis*-struck.

xx. 25. Káh ene*shkáhgood* (id.) .. as *he was mis*-done to, injured, *by them* (the nails).

xviii. 28. Che wéne*shkáhgoowod* (id.) ... that *they* should *mis-be* defiled.

Kèpe-*skum*...*he* throws *it* down, id. as from a shelf.
Séke-*skum*...*he* spills *it*, id.
Kówe-*skum*...*he* prostrates *it*, id.
Péekoo-*skum*...*he* breaks *it*, id.
Tàkoo-*skum*...*he treads* on *it*, id. &c.

-*m*ayoo, -*t*um.[49]

[Kískiss*u*...*he* remembers.]
Kískisse-*mayoo*...*he* reminds *him*.

Kuckwáyche-*máyoo*...*he* asks *him*.
Péekeskàsoo-*máyoo*...*he* saddens *him, by speech*.
Núttoo-*mayoo*...*he* calls *him*.

[A′theme-*hayoo*...*he* hard-*does him*, places in a difficult situation.]
A′theme-*mayoo*...*he* hard-*says to him*, e.g. asks a difficult favour.
A′themóo-*mayoo*...*he* hard-*says of him*, accuses, complains of, him.

[49] [vi. 6. Kahgwáje-*ód* .. that *he* might try, " prove," *him*.]
[viii. 6. Ke kahgwáje-*ahwód*.. as *they* tried *him*.]
xviii. 19. *Oo* ge kahgwáje-*mon* .. *he* asked (tried by *speech*) *him*.
x. 3. *Ood'* ezhe úndoo*mon* .. *he* so calleth *them*.
xi. 28. *Ken* undóo*mig* (inv.).. *he* calleth *thee*.
ix. 2. *Oo* ge gahgwáje*megoon* (inv.) .. *he was* asked *by them*.
[iii. 18. Nahnéboo*áh*se .. *he is* not condemned.]
viii. 10. *Ke* ke nahnéboo*mégoose* (inv.) .. *he* hath not dead-*said*, sentenced, *thee*.
viii. 11. *Ke* nahnéboo*mésenoon* (inv.) .. *thee sentence not I*.
v. 45. *Nin* gah áhnahme*mégoonon* (inv.) .. *he* will accuse *us* (1.3.) (think ye?).
vii. 32. E′zhe*mahnid* .. (possess. case) .. that *they* so *said of him*.
viii. 10. A′nahme*mékig* (Cree *-mískik*) (inv.) ... *who* (plur.) accuse *thee*.
viii. 46. Ka tábe*mepun* .. *who* can convince *me*.

[Sàkoo-*hayoo*...*he* overcomes, subdues, *him.*]
Sàkoo-*máyoo* ..*he* conquers *him by speech,* convinces *him.*
Sàkooche-*máyoo*...*he* persuades, prevails on, *him.*

Wúnne-*mayoo*... (wunne, *infinite*)...*he* perplexes, confounds, *him.*
Wéesà-*mayoo*...he invites him to accompany.
Pâpisse-*mayoo* [pâpu, *he* laughs]...*he* jokes, diverts, *him.*
[Nèpèwe-*hayoo*...*he* shames *him* by *conduct.*]
Nèpèwe-*mayoo*...id., by *speech.*
Kéegà-*mayoo*...*he* scolds *him.*
Mă métho-*mayoo*...he *speaks* well of *him.*
Kippéeche-*mayoo*...*he* stops, silences, *him.*
Tâkwà-*mayoo* (anim.)...*he* holds *him* in his *mouth.*
Tâkwâ-*tum* (inan.)...*he* holds *it* in his *mouth.*
Mâkwâ-*mayoo* (anim.)...*he* bites *him.*
Mâkwâ-*tum* (inan.)...*he* bites *it.*
Kissée-*mayoo*...*he* affronts *him.*
Kă Kéeske-*mayoo*...*he* counsels, reproves, *him.*

[Kuskéthe*tum*....*he is* impatient.]
Kuskéthetúmme-*háyoo*...*he makes him* impatient (*by conduct*).
Kuskéthetúmme-*máyoo*...*he makes him* impatient (*by speech.*)
[Sège-*hayoo*...*he* terrifies *him,* by *conduct.*]
Sège-*mayoo*...id., by *words.* &c.

-*n*ayoo, -*n*um.[50]

Nóote-*nayoo* (anim.).. *he* fights *him.*
Ootéete-*nayoo*...*he* assaults, attacks *him.*

INDICATIVE.

[50] vi. 44. 54. *Nin* gah báhzegwínde-*náh*.. *I* will raise *him by hand* (from a *seat.*)
vi. 40. *Nin* gah báhzegwínde*nóg* .. *I* will raise *them* up.
viii. 55. *Ne* minjéme*non* .. *I* hold, keep, *it.*
xiii. 18. *Nin* ge óobe*nahmóg* (inv.).. *he* has lifted *it* up *to* (against) *me.*
[xxi. 18. Che ézhewe*nik* (Cree, *-nisk*).. that *he* may away *lead thee.*]
xvi. 13. *Ke* kah áhne ézhewe*négoowah* (inv.) .. *he* will away *lead you.*

Púckoochee-*nayoo*...*he* eviscerates *him* (as an animal).
Chéechéeke-*nayoo*...*he* scratches *him*.
Kăkwóythúgge-*nayoo*...*he* tickles *him*.

xvi. 2. *Ke* kah sáhgejewábe-*négoowóg* .. *they* will out-fling *you*.
viii. 36. *Ke* kah páhgedé*negóom* .. *they* (Fr. *on*) will free *you*.
i. 42. *Oo* ge bé-eshewe*non* .. *he* brought *him*.
xix. 13. *Oo* ge bè-sáhgejewe*nón* .. *he* brought, out-*led*, *him*.
xiii. 5. *Oo* ge zége*non* .. *he* poured *it*.
xv. 2. *Ood'* áhkoo-wábe*nahnun* .. *he* flingeth *them* away.
v. 22. *Oo* ge báhgedé*nahmahwon* .. *he* has committed *it*, let it go, *to him*.
ii. 15. *Oo* ge zegwábe*náhmahwon* (poss. case) .. *he* poured *it* away.
ix. 34. *Oo* ge záhgejewábe*nahwon* .. *they* out-flung *him*.
xviii. 28. *Oo* ge ne óonje mahjéwe*nahwon* .. *they* thence removed *him*.
x.3. *Oon* esáhkoo*nahmáhgoon* (inv.). . *he is* opened to *by him* (the porter).
xii. 34. Tah óombe*nah* .. *he* will *be* lifted up.
viii. 4. Ke dáhkoo*nah* .. *he* (or *she*) has *been* taken.
xv. 6. Tah ékoonahwábe*nah* .. *he* shall *be* flung away.

SUBJUNCTIVE.

xii. 32. O'ombe-*negóoyon* .. if *they* (Fr. *on*) lift *me* up.
iv. 11. Wáinde*nahmun* (flat. vowel) .. that *thou* takest *it*.
xiii. 12. Kezebégezéda*nód* .. that *he* had wash-footed *them*.
xix. 27. Ke kewáwe*nód* .. *he* returned, *led* back, *her*.
iii. 14. Kah ezhe óombáhkoo*nód* .. as *he* had lifted *him* up.
xviii. 16. Ke péendegah*nód* .. *he* in-*handed*, *led* in, *him*.
xix. 12. Che báhgede*nód* .. that *he* might let *him* go.
viii. 28. Ke óobe*naig* .. (that) *ye* shall have lifted *him* up.
vii. 30. Che táhkoo*nahwód* .. that *they* might take *him*.
viii. 3. Kah báhgedé*nawód* .. that *they* had let go *her* (or *him*).
xix. 16. Ke ne mahjéwe*nahwód* .. *they led him* away.
viii. 36. Páhgedé*nenáig* .. if *he* let go *you*.
viii. 3. Kah dáhkoo*nínd* .. who had *been* taken.
ix. 22. Che záhgejewábe*nínd* .. that *he* should *be* out-flung.
viii. 51. Minjéme*nung* .. if *he* hold, keep, *it*.
xiii. 12. Kah oodáhpe*nung* .. that *he* had taken *them*.
x. 4. Kah záhgejewe*náhjin* .. when *he* out-handeth *them*.
xv. 6. Azhe ékoonahwábe*negahdáig* .. as *it is* flung away.
v. 13. Ke máhjéwe*nédezoo* (reflect.) .. *he* had walked *himself* away.

Wesúgge-*nayoo*...*he* hurts *him*, puts him to pain.
Mâkwa-*num*...*he* presses *it* with the *hand*, squeezes it
Tákwa-*num*...*he* grasps, holds *it* in the *hand*.
Páketé-*num*...*he* looses *it* from the *hand*, yields, gives, it up.
Qúiske-*num*... turn-handeth-(it)-he, *he* turns *it* with the *hand*.
Néete-*num*...*he* down-hands *it*, takes it down (from above).
Súckuskín-*num*...*he* closes *it*, as a door.
Sàme-*num*...*he* touches *it* with the hand.
Ooté-*num*...*he* from-*handeth*, i.e. takes *it*.
Péeme-*num*...*he* awry-eth *it*.
Pímme-*num*...*he* twists *it*.
O'ope-*num*...*he* lifts *it*.
Síssoonáy-*num*...*he puts it* parallel.
Thàke-*num*...*he* pushes *it*.
Wépe-*num*...*he* flings *it*.
A'ppíthkoo-*num*...*he* unties *it*.
Péekoo-*num*...*he* breaks *it*.
Séekoo-*num*.. *he* empties *it*.
Séekee-*num*...*he* pours *it*.
Chéeste-*num*...*he* pierces *it*.
Kootúppe-*num*...*he* upsets *it*, places upside down.
Ittíssee-*num*...*he* sends *it by hand*, hands it thither. &c.

-*pittáyoo*, -*pittúm*.[51]

Néeche-*pittáyoo*...*he pulls him* down.
Néeche-*pittúm*...*he pulls it* down.

[xiii. 4. Ke oonje páhzegwe .. *he* rose (from a seat).]
vi. 39. Che báhzegwínde*nahmón* .. that *I* raise *it* up (id.).

IMPERATIVE.

ii. 8. Zége-*nahmook* .. pour out *ye it*.
xi. 39. E'koo*nahmook* .. with-draw *ye it*.
xix. 15. Mahjéwe*nik* .. *lead he him* away.
xxi. 6. A'hpáhge*nig* .. let go *ye it*, drop *ye it*.

[51] xi. 44 Táhkoo*bezood* (accid. pass.) as *he was* tied.
xi. 44. Ke tahtépeengwá*bezooh* (id.) .. *he was* tie-face-*ed*.

Móoske-*pittáyoo*...*he* bares *him by pulling* (something away).
Móoske-*pittúm*...*he* exposes, uncovers, *it, idem.*
Kúske-*pittúm*...*he* breaks *it by pulling.*
Táto-*pittúm*...*he* tears *it by pulling.*
Thàse-*pittúm*...*he pulls,* draws, *it* down (as a curtain).
Kéeske-*pittúm*...*he* tears *it off, by pulling.* &c.

-*skaw*áyoo, -*sk*um.

A'wkwâ-*skawáyoo*.. *he* passes behind, avoids, *him.*
Athewái-*skawáyoo*...*he* out *walks him.*
Máikwa-*skawáyoo*...*he* meets, i.e. falls in with, *him.*
Tácke-*skawáyoo*...*he* kicks *him.*

Núgge-*skawáyoo*...*he* meets *him* (by land).
Núgga-*wáyoo*...*he* meets *him* (by water).

[Núggat-*ayoo*...*he* leaves *him.*]
Núggata-*wáyoo*...*he* leaves *him by water.* &c.

-*sw*ayoo, -*s*um.

Mátis-*swayoo*...*he* cuts *him.*
Mátis-*sum*...he cuts it.

Múnne-*swayoo*...*he* cuts *him* out.
Múnne-*sum*...*he cuts it* out.
Péekoo-*sum*...*he* breaks *it by cutting* (as a seam).
Oóthe-*sum*...*he cuts it* fair or regular.
Kéeske-*sum*...*he cuts it* off, amputates *it.*
Nàtwâ-*sum*.. *he cuts it* in two.
[Kásp-*ow*.. *it is* brittle.]
Káspe-*sum*...*he* makes *it* brittle, *by fire,* crisps it.
Pà-*sum*...*he* dries *it* by the fire. &c.

i. 27. Dáhkoo*bedánig* (id. possess. case) .. *as they are* tied.
v. 21. Azhe ooneshkáh*benod* .. as *he* raiseth, *pulleth them* up (from a recumbent posture.
xix. 24. *Ke* gah késhke*bedóosenon* (neg.).. *we* (1.2.) will not tear *it.*

Roots are variously susceptible of one or more of these Affixes.

[Péekoo-*puthu*...*it* breaks.]
Péekoo-*hum*...*he* breaks *it* by *force.*
Péekoo-*tahúm*...*he* breaks through *it by striking or hammering.*
Péekoo-*skum*...*he* breaks *it* by *accident,* or with the *foot.*
Péekoo-*tum*...*he* breaks, tears *it* with the *mouth.*
Péekoo-*num*...*he* breaks *it* with the *hand.*
Péekoo-*pittum*...*he* breaks *it* by *pulling.*
Péekoo-*sum*...*he* breaks *it by cutting.*

A'stow-*ayoo*...*it is* extinct.
Astowé-*num*...*he* extinguishes *it,* by *hand,* e.g. as a *candle.*
Astówe-*hum*...id., by *force,* e.g. as a *fire,* quenches it.
Astówe-*skum*...id., by *accident,* or with the *foot.*

The "Special Affixes" make their *Reflectives* and *Reciprocals*, respectively, as follows :

TRANSITIVE.	REFLECTIVE.	RECIPROCAL.
3d. P. Sing.	3d. P. Sing.	3d. P. Plu.
-w*âyoo*	-h*óossoo*	-h*oottóouk*
-taw*áyoo*	-tah*óossoo*	-tah*oottóouk*
-skaw*áyoo*	-sk*àsoo*	-sk*ootátoouk*
-m*áyoo*	-m*íssoo*	-m*ittóouk*
-n*áyoo*	-n*íssoo*	-n*ittóouk*
-pitt*áyoo*	-p*issoo*	-pitt*ittóouk*
-sw*ayoo*	-sw*óosoo*	-sw*oottóouk*

To the "General" and "Special" we shall add what may be denominated *particular* affixes, namely, those expressive of the *action* or operation of the *Senses*, after the *manner* of the attribute with which they are respectively compounded.

SIMPLE.

ANIM.	INAN.	
Wâppa-*mayoo*	*-tum*	*he* sees *him* or *it.*
Péy-*towayoo*	*-tum*	*he* hears *him* or *it.*
Méthà-*mayoo*	*-tum*	*he* smells *him* or *it.*
Níssetóo-*spittáyoo*	*-spittúm*	*he* tastes (perceives a flavour in) *him* or *it.*
Móose-*hayoo*	*-tow*	*he* feels *him* or *it.*

COMPOUNDED.

Métho-*nowáyoo*	*-num*	*he* good- or, well-*sees,* admires, *him* or *it.*
Métho-*towáyoo*	*-tum*	*he* well-*hears,* likes to hear, *him* or *it.*
Métho-*matáyoo*	*-matum*	*he* well-*smells,* likes the smell of, *him* or *it.* (Reflect. *-màsoo.*)
Wéeke-*pwayoo*	*-stum*	*he* sweet-*tastes* (likes much the taste of) *him* or *it.*
Methó-*skàwáyoo*	*-skum*	*he* well-*feels,* likes the feel of, *him* or *it.*

Núttoo-*nowáyoo*...*he* seeks *him.*[52]
Nissetówe-*nowáyoo*...*he* knows *him, by sight.*
A'hwe-*nowáyoo*...*he* recognizes *him, by sight.*
Kittemáhke-*nowáyoo*...*he looks on him* with pity.
Moostówe-*nowáyoo*...*he* longing-*sees-him,* longs for him.
Ahtówe-*nowáyoo* (priv.)...*he* dis-*sees him,* dislikes his appearance.

[Tápway*oo*...*he* speaks the truth.]
Tápwáy-*towáyoo*...*he* true-*hears,* believes, *him.*[53]

[52] viii. 38. Kah ézhe-*nahwaig* (anim.) .. as *ye* have seen *him.*
vii. 24. A'zhe*nahmáig* (inan.) .. as *ye* see *it,* "according to the appearance."
v. 19. *Ayé*zhe*nahwod* (flat vowel).. as *they* saw *him.*

[53] i. 37. *Oo* ge nóon-*dahwáhwon* .. *they* heard *him.*
iv. 21. Tápwa*táhweshin* .. believe *thou me.*
viii. 40. viii. 26. xv. 15. Kah éne*táhwug* .. as *I* hear of *him.*
xviii. 27. Ke nóon*dáhgooze* (see Par. v.) *he* (the cock) was heard.
v. 30. A'ne*tahmón* (flat vowel) .. as *I* hear *it.*

A'nwé-*towáyoo* (priv.)*he* dis-*hears,* disbelieves, (also, denies) *him.*

Nísseetóo-*towáyoo*...*he* understands *him.*

Nuttóo-*towáyoo*...*he* listens to *him.*

Wéeke-*màkoosu*...(see Par. V,) *he is* sweet-*smelled.*[54]

Paragraph V.

Of the Indeterminate and Indefinite Pronouns.

Intensity is, emphatically, an *Accident* of the Cree and Chíppeway *verb.* In *extent*, or *degree*, it contingently modifies the several members of which the simple verb consists, as

1. The Attribute—in "degree," as will be noticed hereafter.

2. The Action—in "extent," as the repetitive, frequentative, habitual, and (in respect of time) indefinite, forms:—in "degree," as in the different forms denoting *special* degrees of energy in the action, as *causation, force,* &c. (See Par. I. and III.)

3. The Personal Accidents—in "extent," as the *indeterminate* and *indefinite* pronouns, which form the leading subject of this paragraph.

The *verbal* examples, which have been given in this work, have been chiefly confined to the *determinate* or definite forms of the personal pronoun, as regards both subject and object; this being, as already ob-

[54] xi. 39. Ke néb-áhzoo-*máhgooz*-édoog . . . *he is* dead-like-*smell-able*-probably.

served, the most simple form of the Transitive verb. We now proceed to point out the verbal forms expressive of the *intensive* or amplified English pronouns *they, one, people, some one, &c.* (Fr. *on*) which I denominate *Indeterminate* pronouns; and also those others of a still more extended signification, implying, *some, any, &c. person* or *thing*, in an indefinite manner—these I call *Indefinite* pronouns. We shall consider them in connection with the Intransitive and Transitive Verbs, and in the active and passive forms of the latter.

I.—The *Intransitive* verb is susceptible of only one *intensive* modification of the personal pronoun, namely, the *subjective*, and in the *third* person singular only. It is formed by changing the inflectible termination (3 p. sing.) into the indeterminate *ànewoo* (or *ànewun*), or *nànewoo* (or *nànewun*),[55] as,

A′wkoos-*u* (=e+*oo*)...*he is* sick, ill.

A′wkoose-*nànewoo*...*they,* (Fr. *on*) *some one* is sick, or sickness prevails. (Subj. -*éek,* or -*nànewik.*)

Seebóoyt-*ayoo*...*he* departs.

Seebóoyt-*ànewoo* (Fr. *on* part)...*they* (indeterm.) depart. (Subj. -*éek* or -*ànewik.*)

[55] The Chippeways add *m,* the cognate of *oo* or *w* (see p. 61, note 35), to the verbal termination, making in the Subj. -*ng.*

i. 28. Ke táhzh-ezhe*chegáim* (indeterm.).. (these things) *they* (Fr. *on*) were doing.

ix. 32. Ke nóond*áhzeem*.. *they* (id.) have *not* heard.

SUBJUNCTIVE.

vii. 10, 11. Aindáhzhe wékoond-*íng*.. as *they* (indet.) were feasting.

xi. 4. Che nébóo-*ng* .. that *one* (Fr. *on*) should die (from it).

xiii. 2. Ke wésen-*íng* .. as *they* (indet.) had . . . eaten.

iv. 35. Ahpe ka kéeshk-áhshk-ish(zh)e*gái-ng* .. then shall grass-cut-*they* (indet.)

Túckoo*sin*...*he* arrives.

Túckoosí*nànewoo* (Fr. *on* arrive) ... *they* (indet.) or *some one* arrives

II.—From the peculiar structure of the Transitive verb, as including in itself both the Subject and Object (*intensive* as well as *simple*) in its active and passive forms, a variety of combinations occur. The range of the Intensive Pronouns being however restricted to the *third* person of the singular number, the forms which they furnish are comparatively few, as they are also simple and consistent in their conjugational formation.

The Transitive Affix consists, as already shown, of two parts, namely, the "energetic" letter or letters, and the "inflection"; the intensive personal modifications alluded to here belong to the latter—the former, or energetic letter, remaining unchanged.

Note—The "energetic" *t* (or *d*) is an exception to this rule. (See below.)

The *Indeterminate* objective pronoun belongs to the "animate"—the *Indefinite*, to the "inanimate" class.

1—The *Indeterminate* objective pronoun is expressed by changing the general *determinate* termination *-ayoo* (Chip. *-on*, or *-aun*) (3 p. sing.)=*he—him*, (see p. 38 *et seq.*) into the *indeterminate* termination *-ewáyoo*, (Chip. *-ewa*) or, which is almost the same thing, by prefixing to the former the "constant" intensive *w*, together with its preceding connecting vowel, which is generally *e*.[56]

[56] INDETERMINATE INDICATIVE.

[xii. 47. Nin debáhkoon*áh*-se (neg. det.).. *I* judge *him* not.]

v. 30. *Nind'* ezhe depáhkoon*ewá* .. *I* so judge.

Sàke-h-*ayoo* (det.)...*he* loves *him.*
Sàke-h-ew-*áyoo* (indet.)...*he* loves, and so of the rest.
Chéeseh*ayoo*...*he* deceives *him.*
Chéeseh*ewáyoo*...*he* deceives.
Mínnah*ayoo*...*he gives him* to drink, qu. *he* en-drinks *him.*
Mínnah*ewáyoo*...*he* gives to drink.

These form, respectively, their three persons singular as follows :

ANIM. DET.			ANIM. INDET.		
1	2	3	1	2	3
-ow	*-ow*	*-ayoo.*	*-án*	*-án*	*-áyoo*

Ne sàkeh-*ow* (det.)...*I* love *him.*
Ne sàkeh-ew-*án* (indet.)...*I* love (*some one*).
Ke chéeseh-*ow*...*thou* deceivest *him.*
Ke chéeseh-ew-*án*.. *thou* deceivest (*some one*).
It-éthem-*ayoo*...*he* so thinks (of) *him.*
It-éthem-ew-*áyoo*...*he* so thinks (*some one*).

Note—The Transitives ending in -w*áyoo,* (see p. 45.) make -hew*áyoo* in the Indeterminate objective form, as Wéeche-*wayoo*... *he* accompanies *him ;* Wéeche-*hewáyoo*...*he* accompanies.

Note.—Múskam*áyoo* (*he* takes from, robs, *him*) makes Múskàtwá*yoo* (*he* robs). Atàm*áyoo* (*he* exchanges with, *him*) makes Atàwáyoo (*he* exchanges, barters). A'ssam*áyoo* (*he* gives *him* food, feeds *him,*) makes A'ssàgáyoo (*he* administers food). A'che-m*ayoo* (anim. *he* relates *him*) A't-oot*um* (inan. irreg. *he* relates *it)* make A'che-m*oo* (indef. *he* relates). Núttoo-m*ayoo* (*he* calls *him*) makes Núttoo-kaym*oo* (*he* invites). These and some others are irregular.

viii. 15. *Ket'* ezhe tebáhkoon*ewáim* . . *ye* so judge.
xi. 3. Ke néendah*ewáwun* (obliq. case) . . *they* sent (*some one*) unto *him.*

SUBJUNCTIVE.

viii. 16. Tebáhkoon-*ewáyón* . . (if) *I* judge.
x. 10. Che nésh-*ewáid* (subj.) . . that *he* kill.
[v. 20. *Oo* wáhbundah*ón* . . *he causeth him* to see, sheweth him.]
xi. 57. Che wáhbundah*ewaíd* . . that *he* shew.

2.—The *Indefinite* objective is formed by changing the inflectible terminations of the *definite* "Inanimate" forms, generally, both General and Special (3 p. sing.) into the *indefinite* termination -*egáyoo* (Chip. -*ega*), the intensive *g* (always hard) of which is "constant," the termination -*ayoo* only being inflectible.[57]

[57] INDEFINITE INDICATIVE.

vii. 21. *Nin* ge ézhe*ch-ega* .. *I* have done.

i. 26. *Nin* zégahúndah-*gá* .. *I* pour on.

xviii. 20. *Nin* ge kékenooáhmah*gá* .. *I* have taught.

iii. 10. *Ke* kekenooáhmah*gá*, nah? .. thou teachest? *nah*, interr. part.

iii. 23. Ke táhzhe zégahúndah*gá* .. *he* was pouring on, baptizing.

[iv. 38. Che áhwe kéeshk-áhshk-íshzh*ahmáig* (def.) .. that go cut-grass-*ye-it*. Cree, Kéesk-úsk-esumm*áig*.]

iv. 37. Kéeshkáhshkishzhe*gá* (indef.) .. (another) cut-grass-*he*, reap-eth. Cree, Kéesk-úsk-ese-*gáyoo*.

xii. 34. *Nin* ge (oonje) nóondah*gámin*.. *We* (1.3.) have (out of) heard.

viii. 38. *Ket'* ézhe*chegáim* .. *ye* do (that, &c.).

viii. 44. *Ke* we ézhe*chegáim* .. *ye* wish, will, do.

xvi. 26. *Ke* kah undóotahmah*gáim* .. *ye* shall ask (for), demand.

SUBJUNCTIVE.

v. 30. Che ézhe*ch-egayón* .. that I do *it*.

xiv. 13. Ewh ka ézhe*chegayón* .. that shall do-*I*.

iv. 29. Kah bè-*áhy*ézhe*chegayón* (intens.).. which *I* hitherto-do, have done.

i. 33. Che zégahúndah*gayón* .. that *I* pour on.

i. 25. Zégahúndah*gáyun* .. ? .. (Why) pourest *thou* .. ?

i. 38., xi. 8., iv. 31., viii. 4. Kàkenooáhmah*gáyun* (flat vowel) ... *thou* who teachest (*habit.*) "master."

ii. 18. Ke *áhy*ézhe*chegáyun* (intens.).. (these things) *which thou* hast done (with iteration).

iii. 2. *A*zhe*chegáyun* (flat vowel) .. (which) *thou* do*est* (habit.).

vii. 28. Kékenooáhmah-*gáid* (def. time).. as *he* taught.

iii. 2. Kàkenooáhmah*gáid* (flat vowel).. *he who* teaches (habit.) *quasi*, a teacher.

iii. 22. Ke táhzhe-zégahúndah*gáid* .. (and) *he* constant-poured.

When *t* is the energetic letter of the *animate* verb, as in nà-*t-áyoo...he* fetches *him*; núgga-*t-ayoo...he* leaves *him*; púckwâ-*t-ayoo...he* hates *him*; it is, in the indeterminate form, softened into its cognate *s* (or *sh*) as, nà-s-ewáyoo...*he* fetches (some one); núgga-*s*-ew*áyoo...he* leaves (some one, people, &c.); puckwâ-*s-ewáyoo...he* hates. On the other hand, when *t* is the energetic letter of the *inanimate* verb, it is softened, in the indefinite form, into its cognate (t)*ch*, as

GENERAL.

O'ose-*t-ow...he* make*s it.*

Oose-*ch*-eg*áyoo...he* make*s*, is making (something).

x. 10. Che bahnáhje*chegáid* .. that *he* spoil, make bad.

i. 21., iv. 44., iv. 19. *A*nwàh*chegáid* (flat vowel) .. *he, one, who* speak-eth, an orator, "prophet."

ii. 12. Kah íshquahézhe*chegáid* .. when *he* had end-done, ended.

iii. 20. Máje-ézhe*chegáid* (flat vowel) .. (*he*) who evil-does.

ix. 8. Undóodahmah*gáid* .. (*he*)who begged, demanded.

vii. 14. Ke kékenooáhmah*gáid* .. *he* taught.

viii. 8. Ke oozhébeé*gáid* .. *he* wrote.

i. 33. Ka zégahúndah*gáid* .. (*he*) who shall pour, baptize.

x. 40. Kah *dáhzhe*-zégahúndah*gaid* .. that *he constant*-poured, was baptiz*ing*.

iii. 22. Ke táhzhe zégahúndah*gáid* .. *he* constant-poured.

vi. 59. Ke táhzhe kékenooáhmah*gáid* .. as *he* constant-taught.

v. 29. Kah ménoo-ézhe*chegájig* .. *who* (plur.) well-do.

v. 29. Kah máhje-ézhe*chegájig* .. *who* (id.) evil-do.

viii. 52. 53. Anwáh*chegájig* .. *who* (id.) speak, orators, "prophets."

xiv. 27. Azhe mége*wawód* .. as *they* give.

vi. 13. Kah wésen*éjig* (irreg.) .. *who* (plu.) had eaten.

NEGATIVE.

viii. 28. *Ne* .. ézheche*gáse* .. *I* do *not.*

iv. 2. Ke zegahúndah*gáse* .. *he* had *not* poured on, baptized.

ix. 3. Ke máhje-ézheche*gáse* .. *he* hath *not* ill-done.

vii. 22. *Ke* ke óonje ézheche*gáséem*(ewh) .. *ye* have therefore done *not* (that).

x. 37. E'zheche*gásewón* (subj. possess. case, .. (if) *I* do *not his it.*

Wúnne-*t-ów* (def.)...*he* lose*th it.*
Wúnne-*ch-egáyoo* (indef.)...*he* lose*th.*

Mówutche-*t-ów*...*he* collects, gathers together, *it.*
Mówutché-*ch*-eg*áyoo*...*he* collects together.

Táka-*t-um*...*he* stabbe*th it.*
Táká-*ch-egáyoo*...*he* stabbe*th.*

Póotà-*t-um*...*he* blowe*th it.*
Pootà-*ch*-eg*áyoo*...*he* blowe*th.*

SPECIAL (See p. 95.)

P'éekoo-*h-úm* (def.) makes *-h-egáyoo* (indef.)...*he* break*eth, by force.*

-tah-úm	...	*-tah-egáyoo*...*he* break*eth, by striking.*
-sk-um	...	*-sk-àgáyoo*...*he* break*eth, by accident.*
-t-um	...	*-ch-egáyoo* ..*he* tear*eth* with the *mouth.*
-n-um	...	*-n-egáyoo*...*he* break*eth* with the *hand.*
-pitt-um	...	*-pi(t)ch-egáyoo*...*he* break*eth, by pulling.*
-s-um	...	*-s-egáyoo*...*he* break*eth, by cutting.*

See p. 87 and Paradigms.

Ne wúnne-t-*an* (def.)...*I* lose *it.*
Ne wúnne-ch-eg*án* (indef.)...*I* lose.

Ke nóche-t-*an*...*thou* workest (at) *it.*
Ke nóche-ch-eg*án*...*thou* workest, art employed.

Másse-t-*ow*...*he* agitates *it.*
Másse-ch-eg*áyoo*...*he* agitates.

Ne métha-t-*èn* (anim.-m-*ayoo*)...*I* smell *it.*
Ne methá-ch-eg*án*...*I* smell.

Ke wépa-h-*èn* (anim. -w-*ayoo*)...*thou* sweepest *it.*
Ke wépa-h-eg*án*...*thou* sweepest.

Múnne-s-*um*...*he* cuts *it.*
Múnne-s-eg*áyoo*...*he* cuts.

Kunna-wáppa-t-*úm*...*he* long-sees, looks at, *it.*
Kunnah-wáppa-ch-eg*áyoo*...*he* looks out, watches.

Métoon-éthe-t-*um*...*he* complete-thinks, considers *it*.
Métoon-éthe-ch-*egáyoo*...*he* reflects.

Note—The Indefinite, being more *extensive* in its meaning than the Indeterminate, which is exclusively *personal*, comprehends the latter, and may be used for it; but, for the same reason, not *vice versâ*.

The indeterminate -*ewáyoo*, and the indefinite -*egáyoo* belong to the same conjugation, which is an *Intransitive* form, having the *three* persons singular, as follows :—

INDICATIVE. PRES.

CREE.			CHIPPEWAY.		
1.	2.	3.	1.	2.	3.
-ew*án*	-ew*án*	-ew*áyoo*.	-ew*á*	-ew*á*	-ew*á*.
-eg*án*	-eg*án*	-eg*áyoo*.	-eg*á*	-eg*á*	-eg*á*.

SUBJUNCTIVE. PRES.

1.	2.	3.	1.	2.	3.
-éwe*án*	-éwe*un*	-ew*áit*.	-ewá*yón*	-ewá*yun*	-ew*áid*.
-eg*éán*	-eg*éun*	-eg*áit*.	-egá*yón*	-egá*yun*	-eg*áid*.

The plural is, in all cases, formed from the singular number. (See Paradigms.)

Note.—The above two intensive forms of the objective *pronoun* are susceptible of those other intensive forms (of the *action*) noticed p. 69 *et seq.*, as

Chéesehe-wáy-*oo* (indet.)...*he* deceives.
Chéesehe-wáy-*sk-u*...*he* deceives *often*.
Nóoten-egáy-*oo* (indef.)...*he* fights, is fighting.
Nóoten-egáy-*sk-u*...*he* fights *often*.[58] &c.

These intensive *objective* take also, besides the

[58] x. 8. Ke máhkund-*wá-shke-wug* . . *they* have rob-*people-frequently*-ed, are robbers.
viii. 44. Néshe-*wá-shké*-bun . . *he* kill-*often*-ed, was a murderer.

plural, the intensive *subjective* forms (see p. 98, *Intransitives*), thus exhibiting *double* intensive signs, as,

Chéese-he*w-áy-oo* (det. subj., indet. obj.)...*he* deceives.
Chéese-he*w-áy-wuk*...*they* (idem.) deceive.
Chéese-he*w-ànewoo* (Fr. *on*)...*they* (indet. subj. and obj.) deceive. (Subj. -he*w-áik*, or, -he*w-ànewik*.)

Nóote-n-eg*áyoo*...*he* fights.
Nóote-n-eg*áywuk*...*they* (det.) fight.
Nóote-n-eg*ànewoo* (Fr. *on*)...*they* (indet.) *some one* is fighting. (Subj. -eg*áik*, or, -eg*ànewik*.)

It-*áyoo*...*he* so says (to) *him*.
It-*wáyoo*...*he* so says (Angl. he says).
It-*wànewoo* (Fr. *on* dit)...*they* (indet.) so *say*. Angl. people say; It is said. (Subj. -*wáik*, or, -*wànewik*.)

This verb, from its *Relative* form, is commonly used at the *end* of the sentence. See *Relative Verbs*, Sect. IV.

Note.—Dr. Edwards, speaking of the *Mohegans*, one of the Algonquin tribes, observes that "they cannot say, *I love, thou givest, &c.* but they can say, I love thee, thou givest him, &c." The examples, of similar grammatical import, which have been adduced in both the animate and inanimate forms, will, I imagine, be sufficient to shew that he is completely in error. Dr. E.'s opinions having, however, been quoted by eminent Philological writers, (see Tooke's *Diversions of Purley*, Booth's *Analytical Dictionary*, &c.) they have, generally, an especial claim to notice, and will be hereafter considered in detail. See Additional Notes.

The *simple* objective forms, also, take the intensive subjective,[59] as,

Kéese-t-*ow*...*he* finishes *it*.
Kéese-t-*ànewoo* (Fr. *on*)...*they* (indet.) finish *it*.

[9] i. 38, 41, 42. A'hnekánootah*m-íng* . . (if) *they* (*indet.*) translate *it*.
iv. 35. Che kéeshk-áhshk-ish(zh)ah*m-íng* . . that *they* (*indet.*) cut *it*.
vi. 13. Kah eshqúundah*m-íng* . . which *they* (indet.) left.

See Note 55.

Reciprocals and Reflectives take also the same form.[60]

Nóoten*ayoo*...*he* fights *him.*

Nóoten*ittóouk* (Fr. *ils s'entre*-battent)...*they* fight *one another,* are fighting.

Nóoteníttoo*nànewoo* (Fr. *on* s'entre-bat) ... *they* (indet.) are fighting, there is an engagement.

Páskes*wóosoo*...*he* shoots *himself.*

Páskeswóosoo*nànewoo*...*some one* shoots *himself.*

To which may be added the "accidental" and "participial" *passives* (see below), as taking also this form.

Of the Passive forms.

The complete investigation of these intensive forms of the pronoun, in the Algonquin dialects, brings under notice both the Active and the Passive Verb.

It need scarcely be observed, that the manner of using these two modes of the verb, when in relation with the *intensive* pronoun, varies even in European, or *written,* languages; thus we say indifferently, "people say," actively; "it is said," passively; while the *French,* with their indeterminate *on,* affect the former, or active form, "on dit." The Algonquin dialects assimilate to the *French* idiom; as, *Ne* sàkehik-*ówin,* Fr. *m'*aime-t-*on,* on m'aime... *Me*-loveth-*somebody,* I am loved. This diversity of idiom appears, however, to be limited, generally, to the *personal* agents or subjects; for, with a more vague or *indefinite* subject, or, indeed, when it is intended to give prominence to the *action* rather than the *agent,* they all coincide in a common passive form; as, "It is spoiled,"

[60] ii. 1. Ke wewékoodáhdi*m* (recip.) .. *they* (iter. indet.) were feasting (one another).

ii. 2. Aindáhzhe-wewékoodáhd*ing* (iter. subj.) .. (where) *they* (id.) were feasting. See Note 55.

Cree, níssewunáche*gàtáyoo*; Fr. *il est* gâté. "*It is* lost; Cree, wúnnache*gàtáyoo*; Fr. *il est* perdu. See Syntax.

In *Construction*, the Cree and Chíppeway dialects have a phraseology of their own, in which the English and French *active* phrases are both very often rendered by the *passive* voice, and vice versa. See p. 58 and *Syntax*.

The indeterminate *subjective* pronoun is (like the *objective* of the active form) of the "animate" class, and is also exclusively *personal*; and the *indefinite* subjective, or common passive verb, is of the "inanimate" class or form.

1.—The indeterminate subjective is formed from the "inverse" *determinate* termination *-ik*, *-àk* (Chip. *ahg*, JONES), or *-ook*, (3 p. s. *inv.*) = *he—by him*, by adding to it the *indeterminate -ówin* (Chip. *-óo*) for the *first* and *second* persons, and by changing *-ik*, &c. into *-ów* (pron. as in *low*, not high) = *he —by some one*, (Chip. *-áh*) for the *third* person.[61]

[61] INDETERMINATE INDICATIVE.

iii. 28. *Nin* ge bè-négahn-áhzhahoog-*óo* .. *they* (indet.) have hither-first-sent *me*.

v. 14. *Ke* ke káhyuhdáhweëg-*óo* .. *they* (id.) have cured *thee*.

viii. 33. 36. *Ke* kah páhgedénegóom .. *they* (id.) will let go, release, *you*.

vii. 47. *Ke* wahyázheëgóom .. *they* (id.) deceive *you*.

The *third* person is *passive*, as follows:

i. 8. Ke bè-áhnoon-*áh* (indet.) .. *he* was hither-sent (by some one).

viii. 4. Ke dáhkoon-*áh* .. (*he* or) *she* was taken.

viii. 9. Ke .. náhgahn*áh* .. *he* was left.

xii. 34. Tah óombenáh .. *he* will *be* lifted up.

xix. 20. Ke .. ahgwáhquahwáh .. *he* was "crucified."

xv. 6. Tah ékoonahwábenáh .. *he* will *be* flung away.

ii. 2. Ke úndoomáhwug .. *they* were called, invited.

DIRECT INDICATIVE.

Ne sàke-h-*ow*...*I* love *him.*
Ke sàke-h-*ow*...*thou* lovest *him.*
Sàke-h-*ayoo*...*he* loves *him.*

xx. 23. E′koo-n-*áhmahwáh* (obliq. case).. *they are* withdrawn *to* (from) *him.*
xx. 23. Minjéme-n-*áhmahwáh* (idem.).. *they are* held, retained, *to him.*

SUBJUNCTIVE.

xii. 7. Che níngwahoog-*óoyón* .. that *they* (indeterm.) bury *me.*
xii. 32. O′ombeneg-*óoyón* (if) *they* (indet.) up-lift *me.*
xv. 7. Ka tóotahg*óoyaíg* .. *they* (indeterm.) will do *to you.*
vii. 4. Che kekánem-*índ* .. that *he* be known.
[iii. 14. Kah ézhe óombáhkoon*od* .. as *he* up-hanged *him.*]
iii. 14. Ka ézhe óombáhkoon*índ* .. shall so *be* up-hanged *he.*
iv. 25. *A*zhénekahn*índ* (flat vowel.) .. *who* was named.
viii. 3. Kah dáhkoon*ind* .. who was taken.
ix. 22., xii. 31. Che záhgeje-wábe*nínd* .. that *he be* out-thrown.
iii. 27. O′onje mé*nínd* .. (if) thence *he be* given to.
iii. 18. Ke nahnéboo*índ* .. *he* has *been* condemned.
xii. 16. Kah béshegaindáhgoo*índ* .. when *he* was glori*fied.*
xii. 23., xiv. 13. Che béshegaindáhgoo*índ* .. that *he* should *be* glori*fied.*
xii. 38. Kah wáhbundah*índ* .. (*he*) *who hath been made to* see *it.*
xx. 24., xxi. 2. An*índ* .. *who is* said to, or of, called.
v. 33. Ke náhzekahw*índ*-ebun .. *he* has *been* gone to.
xix. 16. Che áhgwáhquah*óond* .. that *he be* " crucified."
xix. 41. Kah dáhzhe áhgwáhquah*óond* .. where *he* was *being* " crucified."
xii. 16. E′zhebe*óond* .. that *he was* written.
iii. 23. Ke zégahundáhw*indwáh* .. *they* were poured on.
xvii. 19. Che béne*indwáh* .. that *they be* cleansed.
xvii. 23. Che pázhegoo*índwáh* .. that *they be* uni-*fied*, perfected.
xix. 31. Che ézhewé*nindwáh* .. that *they be* taken away.
xix. 31. Che bóokoogáhda*óondwáh* .. that *they be* break-legged.
i. 24. Kah bè-áhnoon*ínjig* .. who *were* hither-sent.
ix. iii. Che wáhbundahmáhw*índ* (obliq. case) .. that *they be* seen *in him.*
xi. 3. Che .. wéendahmáhw*índ* (id.) .. that *he be* named to, told.

Ne sàke-h-*ew-án*...*I* love, *some one*, people, &c.
Ke sàke-h-*ew-án*...*thou* lovest.
Sàke-h-*ew-áyoo*...*he* loves.

SUBJUNCTIVE.

Che sàke-h-*éw-ean*...that love-*some-one-I*, that *I* love.
Che sàke-h-*ew-éun*...that *thou* love.
Che sàke-h-*ew-áit*...that *he* love.

INVERSE INDICATIVE.

Ne sàke-h-*ík*...*me*-loveth-*he*, he loves me.
Ke sàke-h-*ík*...*he* loves *thee*.
Sàke-h-*ík*...*he is* lov*ed by him*, or *them* (determ.).

v. 23. *Way*gwésem*ind* (flat vowel) .. *who was* sonn*ed*, called son. Angl. "the son."

v. 23. *Way*óosem*ind* (flat vowel) .. *who was* father*ed*, called father. Angl. "the father."

A mistaken view of this kind of words, namely, *a subjunctive verb with a pronoun relative understood*, &c. (see p. 73,) has led to an erroneous classification. ZEISBERGER has greatly erred in this respect by classing as NOUNS, not only *intransitive* verbs, e.g. "Welilis*ian!* .. O, pious man!" literally, *Thou who art* good! but even *transitives with their regimen*, e.g. "Pemáuchso*hálian*.. O my Saviour," &c. which, also literally rendered, is *Thou who makest me* live; agreeably to his own more correct version of a similar expression, found among his paradigms of the verb, viz. "Wúlamállesohálian (*vocative*).. O thou who makest me happy"—not less incorrectly classed under the head of "Participles." This want of accuracy in classification, has compelled Mr. DU PONCEAU to use for a simple *present of the subjunctive*, the perplexing unintelligible denomination of the "*participial-pronominal-vocative*" form.—*Trans. of the Amer. Phil. Soc. vol.* 3, *new series*, pp. 99. 137.—*See Syntax.*

NEGATIVE.

iii. 24. Ahpáhgen*áh*-sepun .. *he* was not deposit*ed*, "cast."
vii. 39. Péshegaindáhgoo*áh*-sebun .. *he* was not glorifi*ed*.
vi. 65. Mén*áh*-sig (subj.) .. (if) *he be* not giv*en* to.
vii. 39. Mekewásew*índ*-ébun .. (for) *he* was not giv*en*.
xix. 41. Ke ahsáhsew*índ*-ébun .. (where) *he* had not *been* plac*ed*.

Ne sàke-h-*ik-ówin* (Fr. *m'*aime-t-*on*, on m'aime)...*me* loves-*somebody*, i.e. *I* am lov*ed* (by some one), and so of the rest. (Chip. -*ig-óo*).

Ke sàke-h-*ik-ówin* (Fr. *on t'*aime)...*thou art* lov*ed*. (Chip. -*ig-óo*).

Sàke-h-*ów* (Fr. *il est* aimé, de quelqu'un ; NOT on l'aime) ...*he is* lov*ed*. (Chip. -*áh*).

SUBJUNCTIVE.

Che sàke-h-*ik-ówe-án* ... that love-*people-me*, (Fr. qu'*on m'*aime,) that *I be* lov*ed*, by some one. (Chip.-*ig-óoyón*).

Che sàke-h-*ik-ówe-un* .. that love-*people-thee*, (Fr. qu'*on t'*aime), that *thou* be loved, by some one. (Chip. -*ig-óoyun*.)

Che sàke-h-*éet* (Fr. qu'*il soit* aimé)...that *he be* loved. (Chip. -*índ*).

With the first and second persons the phrase is *active*—in the third, *passive* ; they being the *return* of the DIRECT form. See p. 51 *et seq.*

INDICATIVE.

Ne péyt-*àk*...*me* heareth-*he* (det. subj.).

Ke péyt-*àk*...*thee* heareth-*he*.

Péyt-*àk* (pass.)...*he is* heard *by him*, *&c.*

Ne péyt-*àk-ówin* (Fr. *m'*entend-*on*)...*I am* heard, *by some one* (indet.)

Ke Péyt-*àk-ówin* (Fr. *t'*entend-*on*)...*thou art* heard, *by some one*.

Péyt-*owów* (Fr. *il est* entend*u*)...*he is* heard, *by some one*.

SUBJUNCTIVE.

Che péyt-àk-*ówe-án* (Fr. qu'*on m'*entende)...that *I be* heard, by some one.

Che péyt-àk-*ówe-un* (Fr. qu'*on t'*entende)...that *thou be*, &c.

Che péyt-*ów-ât* (Fr. qu'*il soit* entend*u*)...that *he be*, &c.

Note.—The "constant" *ow* or *w*, in the active, -*wá*yoo (Chip.-*wá*), as well as in the *return* or passive terminations, -*ówin* (Chip. -*óo*), or -*ów* (Chip. -*áh*), belong to the indeterminate pronouns *ówe*uk, *ów*ea, *ów*inah, *some one, somebody, &c.* (Chip. *ahw*ea, JONES) which assume here, being in a compounded form, the verbal inflection.

2.—The *indefinite* subjective, or common passive, which, to distinguish it from the *accidental* (see p. 26), I shall call the *participial* passive form, is the opposite of the indefinite *active*, and is formed from it, by changing the active termination -*gáyoo* (Chip. -*gá*) into -*gàtáyoo*, the inanimate passive ending (Chip. *gàhdá*, JONES),[62]

[62] INDICATIVE.

xvi. 20. Tah gwákene-*g-ahdá* (and so of the rest).. *it* shall *be* turn*ed.*

iv. 11. Démeyáhne*gahdá* .. *it is* mad*e* deep.

vi. 31., viii. 17. E'zhebe*égahdá* .. *it is* writt*en.*

xix. 19. Ke ézhebe*égahdá* .. *it* has so *been* writt*en.*

xix. 36. Ke ézheche*gahdáwun* .. *they* were so don*e.*

vi. 45. E'zhebe*égahdámahgut* .. *it is* so writt*en.*

xi. 38. Wéembahne*káhdánébun* (obliq. case) .. *it* was hollow*ed,* excavat*ed.*

SUBJUNCTIVE.

i. 3. Kah óozheche-*gahdáig* .. which *was* mad*e.*

xvii. 24. Chépwah óozheche*gahdáig* .. before *it* was mad*e.*

ii. 9. Kah zháhwe-men-áhboowéche*gahdáig*.. which *was* yellow-berry-liquor, i.e. wine-made.

ii. 17. E'zhebe*égahdaig* .. (that) *it* (*is*) *was* writt*en.*

xv. 6. Azhe ékoonahwábene*gahdáig* .. as *it is* away-flung (a branch).

xix. 14. Wahwázheche*gahdáig* .. that *it* was prepar*ed.*

xix. 28. Ke kézheche*gahdáig* .. that *it was* finish*ed.*

xv. 25. *Wa*zhebe*égahdaig* (flat vowel) .. which *is* writt*en.*

xxi. 25. O'ozhebe*égahdágebún* .. *if it were* writt*en.*

xix. 23. A'hnzwatáhgene*gahdágoobún* .. *it was* wov*en.*

xii 6. Kah bénahé*gahdánig* (obliq. case) .. which *was* put in it.

iii. 20. Che wáhbunje*gahdánig* (idem.) .. that *they* might *be* seen.

iii. 21. O'ozéche*gahdánig* (idem.).. that *they are made,* "wrought."

NEGATIVE INDICATIVE.

i. 3. Tah ge óozheche*gáhdásenoon* .. *it* could *not* have *been* mad*e.*

x. 34. O'ozhebe*égáhdásenoon* .. *it is not* writt*en.*

x. 35. Tah bahnáhjeche*gáhdásenoon*.. *it* will *not be* spoil*ed,* made bad.

xix. 36. Tah bóok-óogahn-a*égáhdáseneneh* (obl. case).. *he* shall *not be* break-bone-*ed.*

the inserted participial letters *àt* (or *àd*) being pronounced precisely as the same letters in the *Italian* participle am*at*-o, the *à* being long, and the *t* ending the syllable. It makes, in the animate form -g*àsoo*, the *t* being softened into its cognate *s* or *z* (Chip. -g*ahzoo* JONES's Orthog.).

Note.—The letter *h* following *a*, in Mr. JONES's "Translation," indicates the Italian sound of that vowel, as in "father;" without distinguishing between its *long* and *short* sound; when unaccompanied by *h*, *a* has the sound of the same vowel in "fate," "state;" *h* final, merely indicates the prolonging of the preceding vowel.

O'ose-ch-eg-*áyoo*...*he* makes.
Oosé-ch-egàt-*áyoo* ..make-ed *it is.*
Oosé-ch-egàs-*oo*...*he* is make-ed, m*ade.*
Kúskekwâ-t-*um* (def.)...*he* sews *it.*
Kúskekwâ-ch-eg*áyoo* (indef.)...*he* sews (act.).
Kúskekwâ-ch-egàt-*áyoo*...*it* is sewed (pass.).
Kúskekwâ-ch-egàs-*oo*...*it* (*he* anim.) is sewed, as a mitten.
Wépe-n-eg*áyoo* (act.)...*he* flings away.
Wépe-n-egàt-*ayoo* (pass.).. *it* is flung away.
Wépe-n-egàs-*oo*...*he* or *it* (anim.) is flung away.

Sége-n-eg*áyoo*...pours *he*, as from a cup.
Sége-n-egàt-*áyoo*...pour-ed *it is.*

Séga-h-eg*áyoo*...pours *he*, with strength, as from a bucket.
Séga-h-égàt-*áyoo*...pour-ed-*it is.*

Kíppa-h-eg*áyoo*...he shuts, as a door.
Kíppa-h-égàt-*áyoo*...close-ed *it is.*

SUBJUNCTIVE.

vii. 23. Che bahnáhjecheg*áhdásenoog* .. that *it be not* spoil*ed*, made bad.

xx. 30. Wàzhebeég*áhdásenoog* (flat vowel) .. *which are not* written (indef.)

O′ote-n-*ayoo*...*he* takes *him.*
O′ote-n-eg*áyoo*...*he* takes.
O′ote-n-eg*às-oo*...*he is* (has *been*) take*n.*
O′ote-n-eg*àt-áyoo*...*it is* (has *been*) take*n.*

O′opa-h-*úm*...*he* lifts *it,* with force.
O′opa-h-eg*áyoo*...*he* lifts.
O′opa-h-eg*àsoo*...*he is* lifted.
O′opa-h-ég*àtáyoo*.. *it is* lifte*d.*

Nippá-ch-eg*áyoo*. .*he* kills.
Nippa-ch-eg*àsoo*...*he is* kille*d.*

The animate and inanimate persons are formed as follows:—

	CREE.			*CHIPPEWAY.*		
			INDICATIVE.			
	1	2	3	1	2	3
(An.)	-gàs*oon*	-gàs*oon*	-gàsoo	-gàz	-gàz	-gàz*oo*
(In.)			-gàt*áyoo*			-gàd*á*
			SUBJUNCTIVE.			
(An.)	-gàs*ooyán*	-gàs*óoyun*	-gàs*oot*	-gàz*ooyón*	-gàz*óoyun*	-gàz*oot*
(In.)			-gàt*áik*			-gàd*áig*

Note.—It may be observed, that the above mentioned two passive forms, namely, the *Accidental* and the *Participial,* have *exactly* their equivalents in the two *English* participial forms, of which one is considered to be irregular, e.g.

U′ckoo-t-*ayoo* (inan.)...*it is* hu*ng* up (accid. state).
U′ckoo-ch-eg*àt-áyoo*...*it is* (Anglicè, has *been*) hang*ed* up (by an agent implied).
Eskwâ-t-*áyoo* (inan.)...*it is* burn*t* (accid. state).
Eskwâ-ch-eg*àtáyoo* ... *it is* (has *been*) burn*ed* (as by an incendiary).
Kíppoo-t-*áyoo*...*it is* stop*t* (accid. state).
Kippóo-ch-eg*àt-áyoo* ... *it is* (has *been*) stopp*ed,* by some agent.
Kéche-piss-*oo* (anim.)...*he is* gir*t* (accid. state).
Kéche-pí(t)ch-eg*às-oo* ... *he is* (has *been*) gird*ed* (by an implied agent). &c.

From the above *indeterminate* verbal forms are derived *Adjective* verbs (of a transitive signification), by adding to the intensive signs, the termination of MANNER, viz. *-wiss-u*, or *-s-u*—equivalent, respectively, to the English active *-ing*, *-ive*, or *-ous*, and the passive *-ed*, *-able* or *-ible*, as,

Sàkehe-*wáyoo*...*he* loves (*some one*, people, &c.).
Sàkehe-*wáy-wissu* ... *he* loves-generally-like, is lov-some-one-*ing*, i.e. lov*ing*, amor-*ous*.
Sàkeh*ík*...*he is* lov*ed*.
Sàkehík-*oosu*...*he is* lov*ed-generally-like*, he is lov-*able*, ami*able*.

Péyt-*àk*...*he is* hear*d by him*, or them.
Péytàk-*oosu*...*he is* (*may be*) hear*d*, is aud-*ible*.
Péytàk-*wun*...*it is* hear*d*, is aud-*ible*.

Méthàmàk*oosu*...*he* is (*may be*) smell*ed*, is smell-*able*.
Wéeke-màk*wun*...*it is* sweet-smell*ed*.

Nōk-*oosu*...*he is* (*may be*) see*n*, *is* vis-*ible*.
Nōk-*wun*...*it is* vis-*ible*.

Métho-nàk*oosu*.. *he is* well-see*n*. Angl. (act.) good-looking.
Métho-nàk*wun*...*it is* well-see*n*, has an agreeable appearance.

Métho-spúck*oosu*...*he is* well-tast*ed*.
Mútche-spúck*wun*...*it is* ill-tast*ed*.

The three persons singular are formed as follows :—

CREE.			CHIPPEWAY.		
INDICATIVE ACTIVE.					
1	2	3	1	2	3
-wis-*in*	-wis-*in*	-wis-*u*	-wiz	-wiz	-wiz-*eh*.
SUBJUNCTIVE.					
-wis-*eán*	-wis-*éun*	-wis-*it*	-wiz-*eyón*	-wiz-*éyun*	-wiz-*id*.

INDICATIVE PASSIVE.

	1	2	3	1	2	3
(Anim.)	-oos-*in*	-oos-*in*	-oos-*u*.	-oóz	-ooz	-ooz*eh*.
(Inan.)			-w-*un*.			-w*ud*.

SUBJUNCTIVE.

(Anim.)	-oos-*eán*	-oos-*éun*	-oos-*it*.	-ooz-*éyón*	-ooz-*eyun*	-ooz-*id*.
(Inan.)			-w-*âk*.			-w-*uk*. [63]

[63] INDICATIVE.—ANIMATE.

iii. 30. *Nin* gah ne en-áindàhg*ooz* .. *I* will *be* so-thought of.

viii. 53. iv. 12. *Ket'* ahpét-áindàhg*oos* .. *thou art* so (much)-thought of.

xiv. 28. iii. 31. A'hwahshemá mah ahpét-áindàhg*oozeh*.. beyond for *he is* so (much) thought of.

vii. 28. Quáyahqu-áindàhg*oozeh*..*he is* straight-thought, esteem*ed* true.

xii. 13. Sháhw-áindàhg*oozeh* .. *he is* qu. very-thought of, bless*ed*, favour*ed*.

xxi. 1. Ke ezhe wáhbahmég*oozeh* .. *he* was so see*n*.

ix. 9. Ezhenàhg*oozeh* .. *he is* so see*n*, he so appears, is like.

xviii. 27. Ke nóondàhg*ooze(h)* .. *he* was hear*d* (the cock).

xiii. 31. Pésheg-áindàhg*oozeh* .. *he is* one-thought,-considered.

xx. 29. Shahw-aindàhg*oozewug* .. *they are* favour*ed*, blessed.

xvi. 7. *Ked'* en-áindàhg*oozim* .. *ye are so* thought, consider*ed*.

viii. 23. *Ke* teb-áindàhg*oozim* .. *ye are* govern*ed*.

xiii. 17. *Ke* zháhw-aindàhg*oozim* .. *ye are* bless*ed*, favoured.

SUBJUNCTIVE.

iii. 33. vii. 18. Quíyukqu-áindàhg*oozid*. . .*he is* straight-tho*ught*, is true.

viii. 47. *Tàb*-áindàhg*oozid* (flat vowel) .. (*he*) who *is* govern*ed*.

i. 27. viii. 53. iv. 12. Apét-áindáhg*oozid*. . *who* so (much) *is* thought of.

xiii. 32. Pésheg-áindàhg*oozid* .. if *he be* one-thought, i. e. great-thought, glori*ous*.

i. 32. Ke bè-ezhenàhg*oozid* .. *he* was hither-so-see*n*, was like.

xv. 19. Teb-áindàhg*oozeyágoo*bún .. if *ye were* govern*ed*.

xviii. 37. *Tàb*-áindàhg*oozejig* (flat vowel) .. *who are* govern*ed*.

INDICATIVE.—INANIMATE.

xix. 7. En-áindàhg*wud* .. *it is* so thought.

viii. 16. Tah qúiukqu-áindàhg*wud* .. it will be straight-, just-thought.

SUBJUNCTIVE.

xviii. 31. *An*-áindàhg*wuk* (flat vowel) .. as *it is* thought.

This passive *adjective* form may be rendered still more intense by inserting an additional *oo* or *w* before the Affix of *manner*.

Sowéthem*ayoo*...*he* favours *him*.
Sowéthem*ik* (det.)...*he is* favour*ed by him*, or them.
Sowéthem*ow* (indet.)...*he is* favour*ed* (*by some one*).
Sowéthech*egàsoo* (indef. agent. def. time)...*he is* (has *been*) favour*ed*.
Sowéthemík*oosu* (agent and time indef.)...*he is* favour*ed*.
Sowéthemik*óowissu* (infinite, universal)...*he is* highly, supremely, favour*ed* (qu. by Providence.).
Sàkeh*ayoo*...*he* loves *him*.
Sàkeh*ik* (det.)...*he is* lov*ed by him*, or them.
Sàkeh*ów* (indet.)...*he is* lov*ed* (by some one).
Sàkech*egàsoo* (particip. pass.)...*he is* lov*ed* (def. *time*).

xviii. 14. U'ndahw-áindàhg*wuk* .. that *it* was *to be* expect*ed*.
xv. 13. Apét-áindàhg*wuk* .. as *it is* thought, esteem*ed*.
v. 36. Anáind-àhg*wahden*íg (possess. case) .. as *his* .. *is* consider*ed*.

NEGATIVE INDICATIVE.

i. 27. *Nind'* ahpét-áindàhg*oozése* .. *I am not* so (much) thought of, deemed worthy.
viii. 23. *Nin* deb-áindàhg*oozése* .. *I am not* govern*ed*, ruled, owned.
xiii. 16. xv. 20. Ahpétáindàhg*oozése*.. (more) *he is not* deem*ed* worthy.
xiii. 38. Tah nóondàhg*oozése* .. *he* shall *not be* aud*ible*, heard.
xvii. 14. Tebáindàhg*oozé(se)wug* .. *they are not* govern*ed*, owned.
ix. 33. Tebáindàhg*oozesébun* .. (if) *he were not* govern*ed*, owned.
xi. 4. En-áindàhg*wáhsenóon* (inan.) .. *it is not* so-thought, deemed.

SUBJUNCTIVE.

xvii. 16. Azhe tebáindàhg*oozésewon* (obl. case).. as *I am not* govern*ed*, owned.
vii. 15. Ke kékenooahmàhg*oozésig* .. *as he* has *not been* instruct*ed*, taught.
viii. 47., xv. 19. Tebáindàhg*oozésewáig* ... as *ye are not* govern*ed*, owned, (of God).

Sàkehík*oosu* (indef. *time*, &c.)...*he is*, (*may be*,) lov*ed*, is ami*able*.

Sàkehik*óowissu* (infin.)...*he is* lov*ed*, qu. by Providence.

There is yet another form, which is also passive, and implies obligation or necessity, viz. *-àt-íkoosu*, as,

Góost-*ík-oo-su*...*he is* fear*ed-generally-like*, is terr-ible.

Góost-*àt-ík-oo-su* ..*he is to be* fear*ed*.

Paragraph VI.

Of the Oblique Cases.

It has been observed, that both the direct and the *oblique* cases of the pronoun are combined with the verb. The nominative and accusative, expressive of the subject and the object, have just been exemplified in their determinate, indeterminate, and indefinite forms. We now proceed to the Oblique cases, or remote object.

These cases are as follows, namely—*two* Datives; the Vicarious; the Instrumental; and the Possessive. Their conjugational forms differ little from those of the Direct cases, the *added sign* being supplied generally by *inserted* letters, rather than by change of termination. See *Paradigms*.

These have, like the other cases, their animate and inanimate forms.

The *first*, or *common Dative*, signifies *to* or *for*, and is formed (3 p. sing.) as follows:

Níppa-h-*áy-oo* (accus. anim.)...kill-eth-*him-he*, he kills him.

Níppa-t-*ów* (id. inan.)...kill-eth-*it-he*, he kills it.

Nippá-t-*ow-áy-oo* (anim.) ... quasi, kill-eth-*him-for-him-he*, he killeth him for him.

Nippá-t-*ămow-áy-oo* (inan.)...kill-eth-*it-for-him-he*, he killeth it for him. See p. 51 *et seq.* [64]

Note.—The *-ay* is pronounced as in "may," "say," &c. The *oo* short.

INDICATIVE.

[64] xvi. 2. *Nind'* áhnooké*tahwáh* .. *I* work *for him* (he will think).

xiv. 16. *Nin* gah áhnahmeá*tahwáh* .. *I* will pray *to him.*

xvii. 26. *Nin* ge wéend*ahmáhwog* .. *I* have named, told, *it to them.*

x. 15. *Ne* báhgedén*ahmáhwog* .. *I* let *it* go, yield it, *for them.*

xix. 38. *Oo* ge undóo*dahmahwón* .. *he* demanded it *to (of) him.*

v. 22. *Oo* ge báhgedén*ahmahwón* .. *he* has let *it* go, delivered it, *to him.*

iv. 33. *Oo* ge béd*ahmahwón* .. *he* has brought *it for him.*

ii. 15. *Oo* ge zég-wábén*áhmahwón*.. *he* spill-flung, poured away, *it to them.*

x. 11. *Oo* mégewá*tahmahwón* .. *he* giveth *it for him*, or *them.*

xii. 22. *Oo* ge bè-wéend*ahmahwón* .. *he* has hither-named, told, *it to him*

xii. 22. *Oo* ge wéend*ahmahwáhwon*.. *they* have named, told, *it to him.*

viii. 3. *Oo* ge béd*ahmahwáhwon* .. *they* have brought *him, &c. for him.*

ix. 13. *Oo* ge bèezhewéd*ahmahwáhwon* .. *they* led, carried, *him for him, &c.*

xii. 21. *Oo* ge úndwaw-aínd*ahmahwáhwon* .. *they* expected, desired, *to (of) him.*

xiii. 18. *Nin* ge óoben*ahmóg* (inv.) .. *he* has taken up, raised, *to me.*

x. 3. *Oon'* esáhkoon*ahmáhkoon* (id.) .. *he is* opened *for, by him.*

xviii. 35. *Nin* ge báhgedén*ahmáhgoog* ... *ke*-yówh (id.) .. *they* have delivered *it to me, thy*-body.

xx. 23. E'koon*áhmahwáh* (id.) .. *it is*, or, *they are*, withdrawn *to (from) him.*

xx. 23. Minjémen*áhmahwáh* (id.).. *it is*, or, *they are*, held *to him.*

xix. 4. *Ke* béd*ahmóonim* (id.) .. *I* bring *him to you.*

xiv. 27. *Ke* náhkahd*ahmóonim* (id.).. *I* leave *it to*, or *for you.*

xiv. 29. *Ke* ke wéend*ahmóonim* (id.) .. *I* have named, told, *it to you.*

xiv. 2. *Ke* tah ge wéend*ahmóonim* (id.).. *I* would have told *it to you.*

xiv. 2. *Ket'* ahwe wahwázhe*tahmóonim* (id.).. *I* go prepare *it for you.*

ZEISBERGER has stated, and I believe correctly, that, in the Lénni Lenápe, a kindred dialect, there is a verbal dative case, but his *Indian* examples are, with one exception, in the *accusative*.

xvi. 7. *Ke* kah páhgedén*ahmóonim* (inv.). . *I* will deliver *him to you.*

SUBJUNCTIVE.

[viii. 59. Ke gáh*zoo* (reflect.). . *he* hid *himself.*]

xii. 36. Ke káh*zoo-tahwód* (id.). . *he* hid *himself-to-(from)-them.*

xviii. 14. Che néboo*tahwód* . . that *he* die *for him,* or *them.*

xv. 13. Che páhgedén*ahmahwód* . . that *he* let go, yield, *it for him,* or *them.*

xix. 16. Ke báhgedén*ahmahwód* . . *he* let go, delivered, *him to him* or *them.*

iii. 33. Kah ootáhpen*áhmahwód* (*he*) *who* hath taken, received, *to* (from) *him it* (his relation).

xii. 2. Ke óozhet*áhmahwáhwod* . . (and) *they* made *it for him.*

xvii. 15. Che medáhgwan*ahmáhw-ahdwáh*. . (*-udwah*) that *thou* take *it for them.*

xix. 11. Kah báhgedén*ahmóo-k* (*-sk,* Cree) ewh *ne*-yówh. . *he* who let *it* go, i.e. delivered it, *to thee, my*-body.

i. 23. Qúiyukqua*táhwik* (imperat.) . . strait-make *ye it for him.*

xiv. 3. Ahwe wahwázhetahmóon*ahgóok* (inv.) . . (if) *I* go prepare *it for you.*

xviii. 39. Che báhgedén*ahmoonahgóog* (id.). . that *I* deliver *him to you.*

iii. 12. Ke wéendahmóo(ne)*nahgóok* (id.). . (if) *I* have named *it* or *them, to you.*

xvi. 23. Ka undóod*ahmáhwágwáig* . . (whatsoever) *ye* shall demand *to (of) him.*

xx. 23. (Wágwáin) *á*koon*ahmáhwagwáin* (dub. flat vowel.) . . (whomsoever) *ye* withdraw *to (from) him.*

xx. 23. (Wágwáin) *máin*jémen*ahmáhwágwáin* (id.) . . (whomsoever) *ye* hold *it to him.*

xv. 16. (Wágóodoogwáin) ka undóo*dahmahwáhwágwáin* (dub.) . . . (whatsoever) *ye* shall demand, ask, *to (of) him.*

NEGATIVE INDICATIVE.

[xvii. 9. *Nind'* áhnahmeá*tahwóq* . . *I* pray *for them.*]

xvii. 9. 20. *Nind'* áhnahmeá*tahwáhseeg* . . *I* pray *not for them.*

ii. 24. *Oo* ge báhgedén*ahmahwáhseen* ewh *oowe*-yowh (inan.) . . *he* has *not* committed *it to them* that *his*-body, or person.

The *second* Dative, implying motion, signifies *to*, or *at*, an object, and is thus formed—

Wépe-n-*ayoo*...fling-eth-*him-he,* he flings him.
Wépe-n-*um*...fling-eth-*it-he,* he flings it.

Wépe-n-*àt-áyoo*...fling-eth-*at-him-he,* he flings at him.
Wépe-n-*àt-um*...fling-eth-*at-it-he,* he flings at it.

The Vicarious case, signifying in the room or *stead* of another (from w*éest*um, "turn"), is thus expressed—

It-wáy*oo*...*he* says.
It-wáy-*st-ŭmow-áyoo* (def.)...says-*stead-for-him-he,* i.e. he interprets it for him.
It-wáy-*st-um*àg-áy*oo* (indef.)...*he* interprets.

A'tooskáy-*oo* (neut.)...*he* works, labours.
A'tooskáy-*stow-áyoo*...*he* works *for him.*
A'tooskáy-*st-umow-áyoo*...*he* works in the *stead, of him.*

iii. 32. *Oot'* ootáhpen*áhmahwáhséen* .. *he* taketh *it to (from) him not.*
xix. 33. *Oo* ge bóokoo-gáhdagahn*ahmáhsewo-d* (*n* indic.) .. *they* have break-leg-*to-him not.*
v. 34. *Nind'* óonde-n-*ahm-áhgoo-se* (inv.).. *me*-takes-*for-he-not.*
xviii. 30. *Ke* dah gé páhgedén*ahmahgóose* (id.).. *they* (indeter.) would *not* have delivered *him to thee.*
xvi. 23. *Ke* kah undóod*ahmáhweseem* (dir.) .. *ye* shall *not* ask *it to (of) me.*
iii. 11. *Ket'* ootáhpen*ahmáhwesemin* (id.).. *ye* take *it to* (receive *from*) *us* (1.3.) *not.*
[xii. 42. *Oo* ge oonje wén*áhsewon* (accus. anim.).. *they* have therefore named *him not.*]
xvi. 4. *Ke* ke wéen-*dahmóosenóonim* (inv. inan.) .. *I* have *not* named (told) *it to you.*
viii. 50. *Nin* úndahwáind*ahmáhdezoose* (reflect.) .. *I* seek *to* or *for myself not.*
iv. 21. Che táhzhe áhnahmeá-*tahwáhsewáig* (subj.) .. that constant pray-*to him-not-ye.*

The Instrumental case is formed from the *inanimate* form of the indefinite objective, by changing the third person *-gáyoo*, into *-gà-gáyoo*, and implies *with*, or *of*, an instrument or material, as,

Nippà-ch-eg*áyoo*...*ke* kills.
Nippà-ch-eg*à-gáyoo*...*he* kills *with* (something).

O′ose-ch-eg*áyoo*...*he* makes.
Oosé-ch-eg*à-gáyoo*...*he* makes *with*, or *of*, something.

Oblique cases take also the Reflective and Reciprocal forms.

O′ose-t-*ăw-áyoo* (anim.) ...*he* makes *him for him.*
O′ose-t-*ám-ăw-áyoo* (inan.)...*he* makes *it for him.*

O′ose-t-*wâssoo* (anim.)...*he* makes *him for himself.*
O′ose-t-*ăm-àssoo* (inan.).. *he* makes *it for himself.*

O′ose-t-*wât-toouk* (anim.)...*they* make *them for each other.*
O′ose-t-*ăm-àttoouk* (inan.)...*they* make *them for each other.*[65]

The *Intensive* forms of the Oblique are formed as those of the Direct cases—namely, by the terminations *-wáyoo* and *-gayoo.*

O′ose-t-*ăw-ayoo* (anim.)...*he* makes *him for him.*
O′ose-t-*ám-ăw-áyoo* (inan.) ..*he* makes *it for him.*

O′ose-t-*wâ-gáyoo* (anim.)...*he* makes *for* (*others*).
O′ose-t-*ám-àgáyoo* (inan.) ... *he* makes *for* (*others*, some one).[66]

[65] RECIPROCAL.

v. 44. Ooyoodáhpen*ahmáhdeyáig* (subj.) .. *ye who* take *to (from) one another.*

[66] [ii. 14. Mahyáshquahdoon*úngig* (subj. inan. flat. vow. *def.*) ... *who* exchange *them*].

ii. 15. Mahyáshquahdóon*ahmahgajig* (id.) .. *who* exchange (indef.), *for others.*

Again—To the *Indefinite* form of the *Objective* case may be super-added a definite *Oblique* case, as above, e.g.

O′ose-t-*ow* (def. obj.)...*he* makes *it.*
O′ose-ch-e*gáy-oo* (indef. obj.)...*he* makes.
O′ose-ch-egáy-t-*ăm-ăw-áyoo* (indef. obj.)...*he* makes, *for him.*

It must not be forgotten, that the Oblique cases are, as well as the Direct (see p. 105), susceptible of the indeterminate *Nominative* (Fr. *on*).

O′ose-t-wâ-*gáyoo*...*he* makes *for* (others, people).
O′ose-t-wâ-*gànewoo* (obl. case, double intensive)...*some one* makes *for* (others).

It-wáystamag*áyoo*...*he* interprets *for* (others, people).
It-wáystamag*ànewoo*.. *some one* interprets *for* (others).

Intransitive forms also take oblique cases, &c.

Níggamoo.. *he* sings.
Níggamóo-*stowáyoo*...*he* sings *to him,* or them.
A′chemoo ..*he* relates.
A′chemóo-*stowáyoo*...*he* relates *to him.*
Kàs*oo* (reflect.)...*he* hides *himself.*
Kàsoo-*stowáyoo*...*he* hides himself *to (from) him.*
Ne níggamóo-*stowów*...*I* sing *to him.*
Ne níggamoo-*stàk*...*he* sings *to me.* &c.

"Substantive-verbs" form their cases in the same manner; as from *Assám*, a snow-shoe,

Assám-e-k-*áyoo* (see p. 19)...snow-shoe-makes-*he.*
Assám-e-k-*ow-áyoo* (def.)...*he,* &c. *for him,* e.g. a pair for his use.
Assám-e-káy-*tamow-áyoo* (indef.) ...*he,* &c. generally, *for him.*
Net′ assám-e-k*owów* (def. dir.) ..*I,* &c. *for him.*

Net' assám-e-k*àk* (id. inv.)...*he*, &c. *for me.*
Net' assám-e-kà*k-ówin*...*they* (indet.) make, e.g. a pair, &c. *for me.*
Net' assám-e-kày-*tam-àk-ówin*...*me* snow-shoe-make-(*generally*)-*for-he* + *they* (Fr. *on*). &c.

The *Possessive* or *Accessory* case, being very puzzling, at least, to learners, must be given at some length; we have therefore assigned to it the last place in the list of verbal oblique cases. Unlike the other cases, this *refers* to *third* persons *exclusively*, as the "end," &c. Though thus limited in its application, it is nevertheless of very extensive use. It may be superadded to all the other cases.

The simple form of this verbal ending, viz. Indic. *-ethú*, anim. and inan., (Chip. -w*un* anim., *-enéh* inan.) Subj. *-ethít* (anim.), *-ethík* (inan.); Chip. *-enid* (anim.), *-enig* (inan.), signifies *to him*, that is, *with respect to*, or, *in relation to him*, her or them; but, in English, the equivalent of this sign is often omitted, and vaguely only, if at all, understood.

There does not appear to be, in English, any equivalent term for this oblique case, at least one which is uniformly used. Its import is variously expressed by the prepositions *to, for, with,* &c. as, it is lost *to him,* that is, *as regards him*—a child is born *to him*—it is difficult *for him*—it goes hard *with him,* &c. which may be all resolved into *in relation to him;* but, as just remarked, this sign so frequently occurring in the Indian, is comparatively seldom found in the English phrase, and seldom is, grammatically, even understood. With the appropriation to the "third" person before mentioned, it is conjugated through the different forms of the verb.

Some notion of the manner of using this case may be conceived from the following example.

If I wish to say simply "*It* rains," the Cree verb is expressed thus, Kímmew-*un* (-*âk*, subj.)—and this we shall, in our examples, call the *absolute* form; but, if I mention this circumstance with reference to a "third" person or persons, I then use the termination above mentioned, -*ethú*, as, Kímmewun-*ethú*.. "It rains *to him*, in relation *to him*," &c.—this we shall call the *relative* form.

The "constant" sign of this case is *th* (Chip. *n.*). In some forms, *w* or *m*, in both dialects.

Míspoo*n* (indic.) ..*it* snows.
Míspoon-*ethú* (id.)...it snows-*to him*, as respects him.
Net' áppi*n* hè Míspoo*k* (subj.)...*I* stay, as *it* snows.
Ket' áppi*n* hè Míspoo*k*...*thou* stayest, as *it* snows.
A'pp*u* hè Míspoon-*ethík*...*he* stays, as *it* snows-*to him*.[67]

[67] vi. 22. Ahpé .. gah wáhbún*g* (absol.).. the time .. when *it* dawned.
xxi. 4. Kah bè-wáhbahn-*enig* (relat.).. that *it* hither-dawned *to him*.

ix. 4. Mágwah .. kézheguk (subj.) .. whilst *it is* day.
xi. 9. Kézhegáhd-*enig* .. (whilst) *it is* day *to him*.

ix. 4. Pè-tébek*ud* (indic.).. hither-night-*it is*, night is coming.
iii. 2. vii. 50. xx. 1. Tébekăhd-*enig* (subj.).. when, as, *it* was night.

viii. 14. Tápwámahg*ud* (indic.) .. *it is* true.
xix. 35. Tápwámahgáhd-*eneh* .. *it is* true.

iv. 37. Tápwámahguk (subj.) .. that *it is* true.
v. 32. Tápwámahgud-*enig*.. *that it is* true.

xii. 50. Pemáhdezémahgahd-*enig* (id.) .. *that it is* life.
iv. 14. Che ezhe móokéjewăhn-*enig* .. that so *it* spring.

The *h* used by Mr. JONES, to indicate the Italian sound of the vowel *a*, is, when accompanying *ă* short, very inconvenient; often vitiating the grammatical division of the syllables, as above. So also we have -*ahgig* for -*ug-ig*, the plural of -*ug*, I-to him; -*ahdwah* for -*ud-wah*, the plural of -*ud*, thou-to him, &c. Also, -*ahjin* for -*ud-jin*, &c.

It may be observed of the cases before mentioned, that they express the relation between the subject and the object, &c. ; but the case now before us shews also the relation between subjects, &c. *themselves*. When two " third" persons (both of them *agents*, or both of them *patients*) meet together, this relational form serves to distinguish the *accessory* or dependent, from the *principal* or leading " third" person—the relative from the absolute agent, &c.—thus obviating, by shewing their relative position, the ambiguity which would otherwise arise from the meeting of several third persons in the sentence. For a full explanation of the use of this case, see the *Syntax*.[68]

[68] The grammatical import of the following examples will be best understood, by comparing them with the context of the English Original. The " absolute" form involves only *one*, the " relative," *two* agents, &c. viz. a *Principal*, and an *Accessory*.—See *Syntax*.

xi. 6. Ahpé..... kah nóond*ung* áhkooz*enid*.
The time . . that *he* (Jesus) heard . . that *he* (*access.* viz. Lazarus) was sick *to*, in respect of, *him*, Jesus.

v. 9. Ke pémoos*aid* . . (and) *he* (absol.) walked.

vi. 19. Oo ge wáhbahm*ahwón*. . Jesus (relat.) pémoos*ánid*.
They have seen *him* Jesus as *he* (Jesus) walked.

INDICATIVE ANIMATE.

vi. 9. Ahyáh . . (here) *he* is. (Absolute, and so of the rest.)

ii. 1. *Oo*-geen emáh ke ahyáh-*wun* . . *His* mother . . there *he* (*she*) was. (Relative, and so of the rest.)

Note.—The *Possessive* pronoun of the *third* person, *oo* or *oot'* (his, her, or their,), governs this case—the object possessed being the *Accessory*.

v. 13. Emáh ke ahyáh-*wug* . . there *they* were.

xx. 26. Péendig ke ahyáh*wun* . . within *they* were.

vii. 37. Ke nébáhw*eh* . . *he* stood.

xix. 25. Ke nebáhwe-*wun* . . *he* or *they* stood.

Without this compensating form, the Indian phrase would be especially liable to ambiguity of expression, from, among other causes, the (*personally*) compounded form of the transitive

iv. 45. Ke ezháh-*wug* .. *they* have gone.
iv. 8. Ke ezháh-*wun* .. *they* have gone.

vi. 14. Ke ekedóo-*wug* .. *they* said.
xi. 12. Ke ekedóo-*wun* .. *they* said.

xi. 3. A'hkooze .. *he is* sick.
xi. 2. Ayáhkooz-*ené*-bun .. *he* was sick.

SUBJUNCTIVE.

The present Subjunctive is often determined in its meaning as present, past, or future, by the *principal* verb of the sentence. We may also repeat here, that the Compound of the present Indicative is often used for the preterite tense.

iv. 25. Ke táhgweshin-*g* .. (when) that *he* arrive.
iv. 47. Ke dáhgweshén-*enid* .. that *he* had arrived.

v. 5. Ayáhkooz-*id* .. (that) *he was* sick.
iv. 46. Ayáhkooz-*enid* .. *he was* sick.

v. 20. *A'*zhechegáid (flat vowel) .. " which *himself* doeth."
xv. 15. *A'*zhecheg-*ánid* (id.) .. (what) *he* doeth.

xi. 1. A'zhenekáhzoo-*d* .. *who is* (was) named.
x. 3. A'zhénekahzóo-*nid* .. as *they are* named.

xi. 25. Ke neboo-*d* .. (though) *he be* dead.
xi. 13. xix. 33. Ke nébóo-*nid* .. (who) *he is* (was) dead.

viii. 59. Ke záhgah-*ung* .. (and) *he* went out.
xi. 31. Ke záhgaháhm-*enid* .. *she* went out.

xi. 41. Shíngeshin-*g* (anim.) .. as *he* lay.
v. 6. Shíngeshén-*enid* .. as *he* lay.

vii. 11. Ke ekedóo-*wod* .. (and) *they* said.
iv. 31. 51. Oowh ke ekedóo-*nid* .. these (things) *they* said.

v. 29. Che ezháh-*wod* .. that *they* pass, go.
vi. 15. We bè-ezháh-*nid* .. (that) *they* want hither-pass, come.

vi. 17. Ke bóose-*wug* (indic.).. *they* embarked.
vi. 22. Ke bóos-*énid* .. (where) *they* embarked.

xix. 25. Ke nébáhwe-*wun* (indic. relat.).. *they* stood.
xix. 26. Nébáhwe-*nid* (subj.) .. *who* (plur.) stood.

verb,—as, *whom I* see *him; which I* see *it;* &c. (see *Syntax*)—and the want of separate *distinctive* forms of the personal pronoun, as,

xviii. 14. Che néboo-*tahwód* (dat. absol.) .. that *he* die *for them.*
xi. 51. Che néboo-*tahwáhnid* (dat. relat.) .. that *he* die *for them.*

vi. 19. Bè-náhzekáhm*enid* (relat.) .. as *he* approached *it.*
vii. 10. Kah máhjáh*nid* .. (when) *they* were gone.
vi. 22. Máhjeoon*énid* .. (that) *they* had departed (by water).
vi. 66. Ke ahzhe géwá*nid* .. had already back-gone-*they.*
vii. 32. Ezhe-máh*nid* .. that *they* so said of *him.*

In certain cases, *-ethit* (subj.), Chip. *-enid,* is softened into *-éthi(t)chĕ,* Chip. *-énejin.* See *Syntax.*

ii. 14. A′dahwá-*jig* .. *who* (plu.) exchanged.
ii. 16. A′dahwá-*nejin* .. *who* exchanged.

xii. 5. 8. Kademáhgez-*ejig* .. *who are* poor, miserable, " the poor."
xiii. 29. xii. 6. Kádemáhgez-*énejin* .. *who are* poor, &c.

vii. 41. Pákáhnez-*ejig* .. *who are* separate, " others."
xxi. 2. Pákáhnez-*énejin* .. *who are,* &c.

ix. 8. Kah kébeengw-*áid* .. (*he*) *who was* blind.
ix. 6. Kakébeengw-*ánejin* .. *who was* blind.

v. iii. Kakébeengw-*ájig* .. *who are* blind.
x. 21. xi. 37. Kakébeengw-*ánejin* .. *who are* blind.

xvii. 14. *A′*kew-*énejin* .. *who* earth, are of the earth.
x. 5. Mayáhgez*énejin* .. *who* are strange (*to them,* the sheep).
vi. 11. Kah náhmahd-ahb-*énejin* .. *who* erect-sat.
v. 21. Nápó*onejin* (flat. vowel) .. *who* are dead, " the dead."
vii. 39. Ka ootáhpenáh*nejin*.. which *they* should receive.
x. 3. Kánahwáindahm*énejin*.. *who* takes care of, keeps; qu. a keeper.

INDICATIVE INANIMATE.

xvii. 1. Bahgáhme-*ahyáh*.. *it is* near.
xvi. 21. Pahgáhme-ahy*áh-neh* .. id.

ii. 17. *Oo* ge méquáind*ahnahwah* .. *they* remembered *it.*
ii. 22. *Oo* ge méquáind*ăhm-enéh* .. *they* remembered *it.*

vii. 26. *Oo* gekáind*ahnahwah* .. *they* know *it.*
x. 4. *Oo* gekáind*áhm-enéh* .. *they* know *it.*

xi. 38. Weembàhnekàhdá-*né-bun* (part. pass.) .. *it was* hollowed, excavated.

he, him, himself, she, her, &c; the third person, *Wétha* (Chip. *Ween*), being, when expressed, the representative of them all.

Note.—EGEDE notices a corresponding modification of the verb, in his *Grammatica Grönlandica.* See *Additional Notes.*

vii. 38. Tah óonjéjewun-*énewun* (plur.).. *they* shall from-flow.

SUBJUNCTIVE.

vi. 12. *A'*t-*ákin* (flat vowel).. *which* are laid up, which remain.

xx. 5. Ke *àhy*-àht-*ánig* (*intens.*).. as *they* were lying.

i. 46. ii. 10. Wánesheshin-*g* (inan.) .. *which is* good.

ii. 10. Wánesheshén-*enig* .. *which is* good.

i. 27. Dàhkoobedá-*nig* (accid. pass.) .. *which* are tied.

iii. 20. 21. Che wáhbunjigàhdá*nig* (part. pass.).. that *they* be shewed.

xii. 6. Kah bénahégàhdá*nig* (id.) .. which, *it,* was entered, put in.

v. 36. Anáindáhgwăhd*enig* .. as *it is* thought, deemed.

xiii. i. Ke báhgáhmeahyáh*nig* .. that *it* was near.

xii. 38. Che débeshkoosá*nig* .. that *it* be fulfilled.

i. 51. Ahy*ód* (anim.) .. (where) *he* is.

iii. 22. Emáh ahy*áhnid* ke ahy*ód*.. where *they* (relat.) were *he* (absol.) was.

iv. 42. A'hkée-ng ayáh-*nejin* .. the earth-in *who* are.

iv. 5. Ahy*óg* (inan.) .. (where) *it* is (the ground).

iv. 6. Ke ahy*áhnig* (id.).. *it* was, existed (Jacob's well).

vii. 13. Kóosáh*wód* .. as *they* feared *them.*

ix. 22. Kóosáh*nid* .. id.

iv. 47. Che ahwe .. nóojemooáh*nid oo*-gwé*sun*.. (possess. anim.) that *he* go save (*to him*) *his*-son.

i. 27. Che áhbaha*hmáhwug* (id. inan.) .. that *I* unloose *it* or *them to him.*

NEGATIVE.

xviii. 38. *Ne* mék*ahmahwáhse* .. *I* find *not to* (*in*) *him.*

xix. 6. *Ne* mék*ahmahwáhse*(*en*) .. *I* find *not to* (*in*) *him.*

xix. 4. Mék*ahmahwáhsewug* (subj.) .. that *I* find *not to* (*in*) *him.*

xx. 25. Wáhbund*áhmahwáhsewug* emah *oo*-ninjee-*ng* .. If *I* see *not to him* there-*his* hand-*in.*

The way in which the grammatical difficulty just mentioned is met in European languages is, perhaps, not undeserving of notice: e.g. by a Participle, as,

St. John i. 36. And (John) look*ing* upon Jesus as *he* (Jesus) walked.
Et respici*ens* (Joanne*s*) Jesu*m* ambulante*m*.
Et (Jean) voy*ant* Jesus *qui* (Antecedent, Jesus) marchoit.
Kahnahwáhbahm*od* (subj.).. Jesus.. pémoosan*id* (subj.)
As *he* (John) looked at *him*.. Jesus.. as *he* (*Accessory*, viz. Jesus) walked.

The Infinitive mood serves the same purpose.

iv. 8. *His* disciples were gone away.. *to* buy, &c.
Oo mínzhenahwámu*n*.. ke ezháh-*wun* (Indic.) géeshpenahtóo-*nid*. (subj.)
His disciples (access.).. had gone (relat. *to him*), that *they* buy (id. *to him*), &c.

But the Cree and Chíppeway have *no Impersonal* verbal forms: they have neither *Participle* (active, or passive), nor, as already observed, *Infinitive* mood. These are all resolved into a *personal* (the *subjunctive*) mood, as above. Vide infra.

But not all relations between the Verb and its Regimen are expressible by Cases. Prepositions are sometimes employed, being *prefixed* to the verb, and governing the verbal termination in the Accusative or Dative forms already mentioned. Neuter verbs followed, in English, by a preposition and a personal pronoun, become, by the process alluded to, Transitive verbs, e.g.

A′p-*u* (neut.)...*he* sits.
Ne wéet-ápĕ-m*ów* (dir.accus.)...*I* with-sit-*him*, I sit with him.
Ne wéet-ápĕ-m*ík* (inv. id.)...*me* with-sits-*he*, he co-sits, sits with, me. (See p. 51, *et seq.*)
Ne wáskah-ápĕ-*stàkwúk* (inv. dat.)...*me* round-sit-(*to*)-*they*, they sit round me.
Pémoot-*áyoo* (neut.)...*he* walks.
Ne téche-pémoot-*àkwuk* (inv. accus.)...*me* upon-walk-*they*, they walk upon me.

Pémoot*ayoo* (neut.) ..*he* walks

Păpémoot*ayoo* (id.)...*he* walks, with repetition.

Păpàmoot*áyoo* (id.)...*he* walks about. Fr. il se promène.

Ne wéetche-păpàmootay-m*ów* (dir. accus.)...*I* with-walk about *him*, I walk about with him.

Ne wáskáh-sk*àkwuk* (inv. accus.) ... *me* round-walk-*they*, they walk round, circum-walk, me.

Ne wáskáh-pat-*àkwuk* (id.) ... *me* round-run-*they*, they circum-run, run round, me.

Ne wáskáh-púthe-*stàkwuk* (inv. dat.)...*me* round-move (*to*) *they*, they move round (*to*) me.

Paragraph VII.

Of Gender.

We come now to the last *grammatical* modification of the verb, that is, to those conjugational forms which, according to the rules, or rather to the practice of this language, are considered to be in "agreement" with the *animate* and *inanimate* genders or classes of the noun, &c. See the *Accidence*.

Note.—It has seemed more convenient to arrange the "genders" in this order, viz. animate and inanimate; we are nevertheless aware, that the latter, as the *generic* universal subject should have stood first. The same relation subsists between the *third*, and the *first* and *second* persons of the verb; the first of these being, in Cree, the root of the others, is also entitled to precedency, and ought to have held the first place.

1. Those verbs which are by grammarians commonly *denominated* Impersonal, are of the "inanimate" gender, and have the *third* person only, as,

Pépoo-*n* (subj. -*k*)...*it is* winter.

Séekwu-*n* (subj. -*k*)...*it is* spring.

Thóoti-*n* (subj. -*k*)...*it* (the wind) blows.

Some Impersonal verbs have indeed *two* modes of conjugational ending—the one temporary or *definite*, the other *continuous*,—or *indefinite* with respect to TIME.

Kíssen-*ów* = *à* + *oo* (defin.)...*it is* cold, i.e. at present (subj. -*àk*).

Kíssen-*àmagun*, (contin.)...*it is* cold (Anglicè) *weather*.

2. Intransitive personal verbs *have* generally, and are always *susceptible* of, both the animate and the inanimate forms (see p. 27) ; and in the *temporary* and *continuous* (quasi, Anglicè -*ous*, -*ing*, &c.) modes also. The latter, or inanimate form, has the *third* person only.

I-*ów* = á + *oo* (defin. anim.)...*he is* BEING, or existent.

I-*ów* = á + *oo* (id. inan.) ..*it is* (id.).

I-*ámagun* (contin. inan.)...*it is* (id.). *Indefinite* with respect to TIME.

Míthkoo-*su* (def. *temporary*) ..*he is* blood-like, red.

Míthkw-*ów* = *a* + *oo* (id.)...*it is* red.

Míthkwà-*magun* (contin. *inherent*)...*it is* (Anglicè) a red thing.

Aché-*oo* (contin.)...*he* (anim.) *is*, is capable of, moving.

Aché-*magun* (id.)...*it* (inan.) *is* moving, is (Anglicè) a moving thing.

A'che-pŭthu-*uk* (def.)...*they* (anim.) move suddenly (see pp. 32, 80.)

A'che-pŭthu-*ăh* (id.) ..*they* (inan.) id.

3. The Transitive verb has, actively and passively, three conjugational modes, corresponding, in respect of gender, with the same number of combinations of the subject with its object, e.g. (vide supra.)

1. SUBJECT ANIMATE, OBJECT ANIMATE.

Míthkoo-*h-ayoo* (dir.)...*he* redd-*ens him*.

Míthkoo-*h-ík* (inv.)...*he is* redd-*ened by him*.

2. SUBJECT ANIMATE, OBJECT INANIMATE.

Míthkoo-*t-ow* = *a* + *oo* (dir.)...*he* redd-*ens it.*

Míthkoo-*h-íkoo* (inv.) ...*he is* redd-*ened by it.*

3. SUBJECT INANIMATE, OBJECT INANIMATE.

Míthkoo-*tá-magun* (dir.)...*it* redd-*ens it.*

Míthkoo-*hik-óomagun* (inv.)...*it is* redd-*ened by it.*

The last of these has the third person only.

Section IV.

Of Absolute, and Relative, Verbs.

Verbs are here considered as *Absolute*, or *Relative*, with reference to their Attribute only.

Verbs which have a *specific* attribute of Being, Quality, &c. (See p. 142 *et seq.*) we class as Absolute verbs. On the other hand, those verbs which have as a *generic* attribute, the *relative* Adverb of "manner," viz. *Isse-* "so" (from the generic noun *Isse*, "manner" or "wise"), Chip. *ézhe*; or that of "place," viz. *It-*, "there," "thither," (from the generic noun *I't-e*, "place",) Chip. *éende*, we class as Relative Verbs.

Note.—The Attributes here mentioned correspond sometimes with the French *relative* particles *le*, and *y*, as,

Net' ísse-íssin...*I so*-am, I am so. Fr. Je *le* suis. I am *it.*

Net' it-án...*I there*-am, I am there, or here. Fr. J'*y* suis.

&c.

The particles *I't* and *I'sse* are also *Prefixes* to verbs, as from pém-oota*yoo*...*he* walks. (Pem-, qu. Fr. *par-*.)

Net' it-ootan...*I thither*-go. Fr. *J'y* vais. &c.

These Adverbial attributive particles may be used generally with the Affixes of the General (see p. 38 *et seq.*) and Special (see p. 86) transitives ; which affixes, as before observed, cannot stand without an Attribute or root joined to them. Ex.

ANIM.	INAN.	(see pp. 86. 96.)
I′sse-h*ayoo*	-t*ow*	*he* so does *him* or *it.*
-hís*soo*		*he* so does, causes *to, himself.*
-n*áyoo*	-n*um*	*he* so does *him* or *it* (with the hand).
-pitt*áyoo*	-pitt*úm*	*he* so pulls *him* or *it.*
-skà*wáyoo*	-sk*um*	*he* so forces or (priv.) mis-does *him* or *it.*
-w*áyoo* &c.	-h*úm*	*he* so forcibly does *him* or *it.*
I′sse-now*áyoo*[69]	-n*ûm*	*he* so sees *him* or *it.*
-tow*áyoo*[70]	-t*úm*	*he* so hears *him* or *it.*
-mát*áyoo*	-mat*úm*	*he* so smells *him* or *it.*
Ite-n*áyoo*	-n*um*	he THITHER-does *him* or *it.* (with the *hand.*)
-pitt*àyoo* &c.	-pitt*úm*	*he* THITHER-pulls *him* or *it.*

[69] v. 19. Ay*ézhe*-nahw*ód* (anim. flat vowel) *as he* saw *him.*
vii. 24. *A′zhe*-nahm*áig* (inan. id.) .. *as ye* see *it.*
viii. 38. Kah *ézhe*-nahw*áig* (anim.).. which *as ye* see *him.*

[70] viii. 26. 40. xv. 15. Kah *éne*-táhw*ug* .. which *as I* hear *him.*
v. 30. *A′ne*-tahm*ón* (flat vow.).. *as I* hear *it.*

The reader will, by noticing the "conversions" of the *lingual consonants* here exemplified, viz. *ázhe* = *áne, ézhe* = *éne* (see p. 17), be somewhat prepared for our future observations on this head. See also,

iii. 4. 9. v. 44. 47. vi. 52. Ahn' een (i.e. ahn' ezh)?.. what "manner," "how ?"

Note.—The Chíppeway *zh* has the sound of *s* in "measure," "pleasure."

These *generic* attributes are especially used (in the subjunctive) in *Questions* of "manner," "place," &c. *Tàn' isse ?*...What manner? *How ?* *Tàn' ít-e ?* ..what place? *Where ? Whither ?*

Tàn' ISSE 'ISSE-pittát ? (generic)...what MANNER SO-pulleth -*he-him ?*

NE'CHE-pittáyoo (specific)...DOWN-pulleth-*he-him.*

Tàn' isse I'SSE-matàk ? (gener.)...how SO-smelleth-*he-it ?*

ME'THO-mátum (specif.)...*he* WELL-smells *it,* likes the smell of it.

Tàn' IT-E I'T-ootait? (gener.)...what PLACE TO-goeth-*he ?*

Méegewâp-*eek* I'T-ootayoo (specif.)..the Tent-*at* TO-goeth-*he.*

CHAPTER II.

Of Simple and Compound Verbs.

OF THE SIMPLE VERB.—In noticing the Simple Verb, as respects its component parts, we have pointed out (p. 16 *et seq.*) the various Origin of the *Root.* This will be a fit opportunity to complete the description of this member of the verb; which shall now be considered in its other character, namely, that of *Attribute,* or with a reference to its *Signification ;* and we propose to contemplate it as resting (simple, or modified,) on *four* principal points, namely, 1, EXISTENCE ; 2, RELATION ; 3, PRIVATION ; and 4, INTENSITY :— which last comprises the other three.

To these fundamental Principles (which will in due course be defined) may, indeed, be proximately or remotely referred the whole Cree language, as we shall endeavour to shew in the sequel ; but our immediate concern is with the Attribute of the Verb.

Section I.

FIRSTLY, of EXISTENCE. This subject presents itself under a two-fold aspect, viz. EXISTENCE, and *Privation* of Existence—or *Being* in its *Positive* and *Negative* modes. These *opposite* modes are indeed expressed, substantially, by modifications of the SAME Element (vide infra PRIVATION); but, furnishing two classes of terms differing widely from each other in signification, they will, for the sake of clearness, be noticed, generally, apart.

With reference then to EXISTENCE, in its positive mode, we proceed now to bring into view the Simple Verbs expressive of the primary generic "Attributes" following, namely, those of 1, *Being;* 2, *Manner;* 3, *Rest;* 4, *Motion;* 5, *Action.* These Verbs, although few in number, are of very extensive use; and, as entering into and constituting, under different modifications, *integral* parts of *other* verbs, they may be considered as *Elementary.* Some of them will be noticed in both their *positive* and *privative* (see PRIVATION) significations. And first of the *Verb-Substantive.*

We would remark, by way of preliminary to what follows, that there are, in the Cree language, *four* primary generic nouns, namely, 1. *I'-ă* (anim.), *I'-e* (inan.), "person," "thing," &c.; 2. *I'ss-e* or *I's-e*, "manner," "wise," &c.; 3. *I't-e*, "place;" and 4. *E'k-e*, "matter," "subject." Of which it may be further remarked, that their roots, represented by *I-*, *Is-*, *It-*, *Ek-* (pron. *Eek-*), respectively, are modifications (vide infra) of the still higher—the UNIVERSAL *Substantive* Element, or Root, ETH—the remote point—the *substratum* (however obscured by its modes) on which the whole Edifice of the Cree—the Algonquin language rests.

This ultimate Element has, in its simple form, a SUBSTANTIVE

meaning—but it cannot stand alone;—like the *indefinite* Subject of which it is the representative, it is ever in a *modified* form, e.g. as we have it in the personal pronouns, I, thou, he, *N*-E′TH-ă, *K*-E′TH-ă, *W*-E′TH-ă, qu. *my, thy, his,* BEING or ESSENCE; the lingual, *n,* the guttural, *k,* and the labial, *oo,* being the distinctive *personal* signs of the same. (Quasi, Anglicè, tru-TH, wid-TH, mon-TH = moon-ETH, &c.). It is "energetic" in the verb *ĕTH*-E`THE`-*oo* (repetit. see p. 73)...*BR*-EATHES-*he,* &c.

PARAGRAPH I.

BEING, *I-ów* (=*á*+*oo*) "he IS." We have, in the last Chapter, classed verbs as Absolute, and Relative. The Verb Substantive, in its Absolute form, I-*ów*, Chip. ahy-*áh*, (anim. and inan.) "*he*, or *it*, *is* BEING, or existent," Anglicè, "he, or it, IS"—may, like the *noun* first above mentioned, viz. *Ĭă*, be viewed as a Derivative (See p. 141.) from the ultimate Element ETH. We consider it as being the *Nucleus* of the whole Indian verb. It forms its three persons (sing.) as follows,

INDICATIVE.

	CREE.			CHIPPEWAY.		
Anim.	-án	-án	-ów	-áh	-áh	-áh
Inan.			-ów			-áh
id. (contin.)			-ámagun			-ámagud

SUBJUNCTIVE.

Anim.	-īán	-īun	-át	-áhyón	-áhyun	-ód
Inan.			-àk			-óg
id. (contin.)			-ámagàk			-ámagúk [71]

[71] INDICATIVE.

vi. 9. viii. 35. 50. Ahy-*áh* .. *he is* being or existent, Angl. *he* is.

i. 1. 6. iv. 40. vii. 9. Ke ahy-*áh* .. *he* has been.

xii. 26. Tah ahy-*áh* .. *he* shall or will be.

ii. 1. xx. 26. xxi. 25. xii. 48. xiv. 2. Ke ahyáh-*wun* (possess. case).. *he* or *they* was or were.

Note.—It would seem strange that the writers on the Algonquin language, viz. ELIOT, EDWARDS, &c. all deny the existence of the Verb Substantive in the dialects on which they have severally written. This mistake has clearly arisen—partly from the *idiomatic omission* of the verb substantive in a certain kind of Expressions (see *Syntax*);—and partly from an entire misconception of the Subject, as is evidenced by the tenor of their *Examples*, which go to prove only that these dialects have no AUXILIARY Verb Substantive. See *Additional Notes.*

It-*ów* (=*á* + *oo*) "*he is* there." Fr. *il* y *est*. The *Relative* form of the Verb Substantive has for its Attribute

vi. 64. *Ket* ahy-*óm* .. *ye* are.

v. 13. xvii. 11. xii. 20. xxi. 2. Ke ahyáh-*wug* .. *they* were

v. 2. xii. 24. 28. 30. Ahyáh-*mahgúd* (inan. indic.) .. *it* is.

xv. 7. xv. 11. 16. Ahyáh-*mahgúk* (id. subj.) .. if *it* be, that it be, remain.

SUBJUNCTIVE.

i. 15. 30. vii. 34. 36. ix. 5. xii. 26. 32. xv. 5. A'hy*áh-yón* .. that, &c. *I* am.

i. 48. Ke ahy*áh-yun* .. (when) *thou* wast.

i. 51. vii. 11. 29. viii. 19. ix. 12. x. 40. Ahy-*ód*. (that, &c.) *he* is.

i. 18. 33. iii. 22. xii. 37. Ahy*áhnid* (acces. case.).. that, &c. *he* is (with relation to another).

viii. 31. xiv. 2. 3. A'hy*áhyáig* .. if, &c. *ye* be.

i. 29. vi. 51. vii. 4. A'y*áhjig* .. who (*they*) are.

iii. 8. iv. 22. iv. 40. xii. 20. xxi. 23. Azhe-áhy*áh-wod*.. as, so, are *they*.

xv. 4. A'hyáhy*ook* (imperat.) .. be *ye* .. !

i. 15. Chépwah.... áhy*áhyón* (subj. pres.), ahy*áh*-bun (indic. pret.) .. Before *I* am, *he* was. "He was before me."

INANIMATE.

iv. 5. ix. 41. xi. 55. xii. 1. xiii. 1. xvii. 5. A'hy*óg* .. (which) *it* is.

ii. 25. iii. 36. Ahy*áhnig* (access. case) .. which (*it*) was.

iv. 6. xix. 42. Emah ke ahy*áhnig* .. (possess. case) .. *his*.. (or their) was there.

iii. 36. Ka ahy*áh-nig* (possess. case) .. *his*.. shall be.

NEGATIVE.

viii. 35. Ahy*áh-sé* (indic.).. *he* is *not*, abideth not.

vi. 24. xv. 6. Ahyáh-*sig* (subj. anim.) .. that *he* was *not*, if *he* be *not*.

vi. 22. viii. 37. xv. 4. Ke ahyáh-*senoog* (subj. inan.) .. that *it* was *not*.

the relative prefix of "place," *It-* (see p. 132), as It-*ów* (anim.), I't-akw*ún* (inan.), "*he* or *it* is there;" and is often used, as in the English colloquial phraseology, to signify indifferently "being at," "staying at," "residing at." Strictly, it imports only (in the *animate* form) a *temporary* abiding at, &c.

INDICATIVE.

	CREE.			CHIPPEWAY.	
Anim. -án	-án	-ów	-áh	-áh	-áh
Inan.		-akwún			-ahgóo

SUBJUNCTIVE.

Anim. -ïán	-ïún	-át	-áhyón	-áhyun	-ód
Inan.		-akwúk			-ahgóog[72]

This form is also used *without* a particular reference to "place." Its animate and inanimate forms are then equivalent, respectively, to the English *Indefinite* Verb Substantive form, "There is" a *person* or *thing*. (Fr. *il y a.*)

The Chippeway corresponding terms are (JONES's Orthog.) Indic. *Eend-áh* (or d-*áh*), and *E'end-ahgóo* (or *d-áhgóo*). Subj. E'end-*ód*,and, E'end-ahgóo-*g* (or d-*ód*, and d-ahgóo-*g*).[72]

Note.—This Relative verb is further deserving of notice, as exemplifying the manner in which the *generic* Attribute of BEING, *I-*, or *Ei-*, is commuted for (or according to our own views, vide infra, *modified*

[72] ANIMATE.

i. 38. Ahn' eende áind*áhyun* (subj. flat vow.).. where art *thou* at, dwellest-*thou*.

i. 39. xviii. 28. xix. 27. Emáh áind*ód* (id.).. where *he* was abiding.

xvi. 32. Emah áind*áhyaig* (id.).. where *ye* abide, dwell.

vii. 53. A'yind*ahwód* (id.) .. where *they* dwell.

INANIMATE.

xviii. 1. Emah ke táhg*óo* (indic.) .. there (*it*) *was*.

vi. 27. Ka tahg*óog* emah (subj.) .. which (*it*) shall be there.

ii. 1. ii. 11. iv. 46. A'indahg*óog* (subj. flat vow.).. which (*it*) is (in Galilee).

into) a *specific* Attribute—where, of the primitive verb, the accented *á* (+*oo* sign of 3d pers.), or *distinctive* predicative sign, (retained through all the inflections) is alone preserved. This mode of the verb substantive, affecting a very numerous class of verbal terms (vide infra), exhibits a partial view of our reasons for considering the verb substantive to be the *Nucleus* of the Indian verb.

The Possessive verb we shall consider as two-fold, viz. to "have," and to "own." The former of these, implying a *temporary* possession, is also expressed by a modification of the Verb Substantive. It is Transitive both in form and signification, as,

I'-ow*áyoo* (anim.).. *he* has *him.* (Chip. *Ood'* áhy-ahw*ón.*)
I'-*ów* (inan.)...*he* has *it.* (Id. *Ood'* áhy-*ón.*)

INDICATIVE.

	CREE.			CHIPPEWAY.		
Anim.	-owów	-owów	-owáyoo	-ahwáh	-ahwáh	-ahwón
Inan.	-án	-án	-ów	-ón	-ón	-ón

SUBJUNCTIVE.

Anim.	-ówuk	-ówut	-owát	-áhwug	-áhwud	-ahwód
Inan.	-īán	-īun	-àk	-áhyón	-áhyun	-óng

Net' I-ow-*ów* (indic.)..*I* have *him.*
Kútche I-ów*uk* (subj.)...that *I* have *him.* (*Kútche,* conj. final cause. Fr. *que*). [73]

[73] POSSESSIVE—ANIMATE.

vii. 20. *Ket'* áhyahw*áh* .. *thou* hast *him.*
x. 20. xix. 1. 16. *Ood'* áhyáhw*ón* .. *he* has *him.*
x. 16. *Nind'* áhyahw*óg* (anim. plu.)—*I* have *them.*
xii. 8. *Ked'* áhyahw*áhmog* .. *ye* have *them.*

SUBJUNCTIVE.

iv. 18. viii. 48. 52. A'yáhw*ud* .. (whom) *thou* hast *him.*
iii. 29. A'yáhw*ód* .. *he* who has *him.*
vi. 11. Wah áhyáhw*ahwód* .. (as much) as *they* wanted to have *them.*
xviii. 31. xix. 6. xx. 22. A'hyáhw*ik* (imperat.).. have *ye him!*

Note.—Some of the forms of the Verb Substantive, and of the Possessive Verb, resemble each other so nearly, that it may appear to be a matter of difficulty to assign to them their right meaning in Speech: e.g. The verb substantive *Net' I-an*, "I am"—the possessive (inan.) verb *Net' I-an*, "I have it," and also the relative possessive pronoun *Net' Ian*, ("my thing") "mine," all consist, in writing, of even the same letters; these terms are nevertheless, in practice, as free from ambiguity as are the English pronoun "mine," and the substantive "mine," or other Homonymes. Cadence, Emphasis, Accent, the qualifying terms used in discourse, &c., all contribute, as *relative* parts of an integral sentence, to affix the right meaning, to the perfect exclusion of the *wrong* meaning from the mind. See notes 71 and 73.

The latter or "continuous" mode of Possession, namely, to "own," is expressed by prefixing to the noun possessed, (which takes also a verbal *ending*,) the

INANIMATE.

v. 36. iv. 32. x. 18. *Nind'* áhy*on*.. *I* have *it*.
viii. 26. xvi. 12. *Nind'* áhyáhn*un* (plu.) .. *I* have *them*.
vi. 68. *Ket'* áhyáhn*un* (plu.) .. *thou* hast *them*.
v. 24. vi. 47. 54. iii. 36. viii. 12. xvi. 21. *Oot'* áhy*on*.. *he* has *it*.
v. 39. *Nind'* áhyahn*ón* .. (1.3.) *we* have *it*.
xvi. 22. 24. 33. xxi. 5. *Ked'* ahyáhn*ahwáh* .. *ye* have *it*.
xii. 13. xix. 23. *Oo* ge ahyáhn*ahwón* .. *they* have had (taken) *them*.
xii. 6. xiii. 29. xviii. 10. xix. 30. 38. Ke ahy*óng* (subj.) .. that *he* had *it*.
xiv. 21. A'y*óng* (id. flat. vow.) .. (that) *he* have *it*.
xvi. 15. A'y*ónkin* (id. plu.) . (that) *he* hath *them*.
xii. 35. 36. xvi. 33. xx. 31. A'hyáh*máig* .. (that) *ye* have *it*.
vi. 7. 40. xviii. 3. x. 10. xix. 40. Che áhyahm*oowód*.. that *they* have *it*.

NEGATIVE.

viii. 49. Nind' áhyahwáh*sé*—*I* have *him not*.
ix. 41. *Ke* tah ge ahyón*zenahwáh* .. *ye* could *not* have had *it*.
xv. 22. 24. *Oo* dah ge ahyón*zenahwáh*.. *they* could *not* have had *it*.
xii. 8. *Ked'* ahyáh*weséem* .. *ye* have *not me*.
xv. 5. Ahyáh*wesewáig* (subj.).. if *ye* have *not me*.
i. 47. iv. 44. A'yáhn*zig* (id.) .. (that) *he* has *it not*.

particle (preposition) *oo-* (*oot-* before a vowel). See p. 21. This particle signifies, as a preposition, "of," or, "from."

Móokoomán...a knife.

Net' oo-móokoomán-*in*...*I* own, possess, a knife.

Ustís...a glove.

Net' óot-ustís-*in*...*I* have (own, &c.) gloves.

Múskesin...a shoe.

Ket' oo-múskesín-*in* nah? (*nah?* interrog. part.)...hast *thou* (Anglice, any) shoes?

Oot-IA'-n-*u*...quasi, *own*-THING-eth-*he*, he owns it.

O'wenah wèt-ĪA-n-*it* oomah?...who own-THING-eth-*he?* or who own-IT-eth-he? who owns IT? (N.B. *wè*=*oo flat.* See p. 75. n. 42.) See *Syntax.*

The above two forms of the Possessive Verb may also, in another point of view, that is, with reference to the *Object*, be considered as *definite* and *indefinite*—the former being used in connection with a definite, the latter with an indefinite object.

Reserving for another place a more detailed view of the "conversions" of the consonants in these dialects, we shall remark here that the letter *I-*, mentioned above as the root of the generic noun *I'-ă*, &c. is a perfect diphthong, deriving its two-fold sound from the union of the initial vowel of ETH (somewhat flattened) with the *th* softened into *ĭ* short, or *ў* = *Eĭ* or *Eў*, or *Ai*—a more accurate representation perhaps of this diphthongal Root: quasi, Lat. Æther, Aër (qu. flat. vow. p. 73). The Chippeways give the initial vowel a still graver sound, viz. that of the Italian *a*, thus, *ae*, *æ*, (*ahy*-JONES. See p. 136. n. 71.)

It will be proper to add, by way of illustrating the *aptitude* of the vocal organs to the conversion alluded to (among others), that in the cases where the Crees in the vicinity of the Coast, lat. 57, pronounce the *th*, the contiguous (inland) tribes of this nation always use *ĭ* or *y*; or at most, the *th* is so softly uttered that a nice ear only can detect it. More westerly, it is decidedly lost in the *ĭ* or *y* as above: thus the pers. pron. Nétha, Kétha, Wétha, are pronounced Néya, Kéya, Wéya. Thàke-

or Thàge- becomes Yàge- (*g* hard) the root of the verb, he "pushes" or "drives" (Germ. Yagt.. drives), &c. The reasons for considering the *th* as the *Primitive* will be given hereafter.

Paragraph II.

Manner of Being, as *Quality*, &c. The attributes of *Quality*, &c. we shall consider as *generic* and *specific*; of the latter we shall subjoin a few examples. The former, or generic Attribute, brings again before us the *second* generic noun mentioned above, viz. *I'sse*, *ís-e*, or *ĭsĭ* (Chip. *ézhe*, Jones), which constitutes, from the various functions it performs in these dialects, an important element of speech. It is, as already stated, 1, a noun; 2, an Adverb of manner; Anglicè, *as*, *so*, (Fr. *aus*-si, si); and as such it becomes, 3, a *generic* attribute of "manner." (See pp. 133 and 134.)

Note.—This Element is also the *middle* member of the Adjective Verb, connecting the Attribute of "quality" (which it also *indicates*,) with its subject, as, -iss-*u* (= isse + *oo*). This same element, viz. *isse*, *is*, is also, in Cree, the general verbal and substantive *Dimin.* sign, Anglicè *-ish*. (See Privation.) It furnishes also the adverbial terminational sign of "manner," (*t*)*ch*.

It seems likewise worthy of remark that isse or *ĭsĭ* (or ishe near the Coast,—see Judges, chap. xii. ver. 6.) Chip. ezhe, is also *analogous* to (and, *quasi*, the Root of) some European signs of "manner" of Being; e.g. the English formative elements, *-ish*, *-ici*, *-egi-*, *-iti-*, &c. (Vide infra.)

Of the following Verbs, the Adjective and the Accidental may, among others, be considered as *Specific*. (See p. 132.)

ADJECTIVE VERBS.

MENTAL.

E′thin*éesu*...*he is* wise.

Kăkíé*wissu*...*he is* artful, cunning.

Kăkèpát*issu*...*he is* stupid, foolish.
Kísk*issu*...*he* remembers.
Wúnne-kísk*issu*...*he* forgets.
[It-éthe-*t-um* (gener.).. so thinks-*he*, he thinks.
Kisk-éthe*tum*...*he* intensive-thinks, knows.
Métoon-éthe*tum*...entire-thinks-*he*, he reflects.
Wún-éthe*tum*...*he* indefinite-thinks, is bewildered.
Kwéetow-éthe*tum*...*he* lack-thinks, is at a loss.
Níssetóo-*tum*...*he* — hears, understands, *it*. See p. 96.]

PASSIONS.

Kíssewâ*ssu*.. *he is* angry.
Síggethá*ysu*...*he is* glad, rejoiced.
Sèg*issu*...*he* shrinks, *is* alarmed.
Góostá*chu*.. *he is* afraid.
[Káwkw-éthe*tum*...*he* is jealous.
Nĕ-éthe*tum*...*he* is content, satisfied.
Péegeská*tum*...*he* is melancholy.]

VIRTUES, &c.

Kisséwát*issu*...*he is* good-natured liberal.
Saság*issu*...*he is* niggardly.
Kíssesów*issu*...*he is* industrious.
Kăkâthow*issu*...*he is* persevering.
A′wkoo*su* . *he is* very sick.
I′thináyw*oo*...*he is* recovered.
Músków*issu*...*he is* strong.
Néthami*ssu*...*he is* weak.
Kátawás*issu*...*he is* handsome.
Wéthep*íssu*...*he is* foul, dirty.
Methós*issu*...*he is* good.
Mathát*issu*...*he is* bad.
Mútch*issu*...*he is* wicked.
Mútche-nàkoo*su*...*he is* ugly-looked (pass.) Ang. ill-looking.
Métho-nàkoo*su*...*he is* well-looked (id.). Angl. good-looking.
[Thíthipp*u*...*he* is nimble.
Păpéychéo*o*...*he* is slow.
Kéetim*u*...*he is* lazy.

E′thebóoak*ow*...*he is* prudent.
Sōk-etay-*áyoo*...*he is* strong-hearted, bold.
Sàkoo-tay-*áyoo*...*he is* faint-hearted, cowardly.]

FIGURE, &c.

Kínwoo*su*...*he is* tall or long.
Chímmís*issu*...*he is* short.
Missíggi*ttu*...*he is* big.
A′ppesées*issu*...*he is* small.
Séekoo*su*...*he is* slender.
A′thagúsk*issu*...*he is* broad.
Sàgów*issu*...*he is* narrow.
Kispúck*issu*...*he is* thick.
Păpuck*íssu*...*he is* thin.
Wâth*issu*...*he is* hollow.
Kwiúskoo*su*...*he is* straight.
Wâg*issu*...*he is* crooked.
Péem*issu*...*he is* awry.
Chéepoo*su*...*he is* tapering.
Wów*issu*...*he is* round, as a circle.
Pittíckoo*su* ..*he is* spherical.
Nuppúck*issu*...*he is* flat.
Músków*issu*...*he is* hard, or strong.
Thósk*issu*...*he is* soft.
Ków*issu*...*he is* rough.
Păpískoo*su*...*he is* uneven.
Sóoskoo*su*...*he is* smooth.
Kásp*issu*...*he is* crisp, brittle.
Séepíthkwo*w*...*it is* tough.
Kàs*issin*...*it is* keen (as a knife).
Píthkwât*in*...*it is* blunt (id.).
Séep*issu*...*he is* durable, lasting.
Wâkáyw*issu* ..*he is* weak, not lasting.

OF THE SENSES.

[Wâp*u*...*he* see*s*.
Péyt*um*...*he* hear*s*.
Púss*oo*...*he* scent*s* (as, an animal).

Méthát*um*...*he* smell*s it.*
Nístóospet*um*...*he* taste*s it.*
Móoset*ow*...*he* feel*s it.*]

COLOURS, &c.

Wâppisk-*issu*...*he is* white.
Kúsketáy*su*...*he is* black.
Míthkoo*su*...*he is* red.
Oosàw*issu*...*he is* yellow.
Oosàw-úsk*issu*...*he is* yellow-grass, i. e. grass-yellow, or green.
CHE'PI-TA'K-*oosu*...*he is* DEAD (people's) COUNTRY-like, i.e. SKY blue.

Wéekutch*issu*...*he is* sweet.
Wéesúgg*issu*...*he is* bitter.
Séw*issu*...*he is* sour, or salt.
A'wkoo*su he is* strong, acrid; sick.
Wéen*issu*...*he* stinks.
Kéesóo*su*...*he is* warm.
Kówutch*u*...*he* is starved, with cold.
Séekutch*u*...*he* is starved, lean.
Mechéte*wuck*...*they are* many.
Chăkawássis*éwuk*...*they are* few.
Néywoo*wuk*...*they are* four.
Kíss*issu*...*he is* hot (to the touch).
Tàk*issu* ..*he is* cold (id.).

TIME.

Kések*ow* ..*it is* day.
Tíbbisk*ow*...*it is* night.
Wâp*un*...*it is* dawn, day-light.
Nép*in*...*it is* summer.
Pépoo*n*...*it is* winter.
Tŭckwâk*in*...*it is* autumn.
Sékw*un*...*it is* spring.

WEATHER.

Kímmew*un*.. it rain*s*.
Míspoo*n*...*it* snow*s*.
Péw*un*...*it* drift*s*.
Sáysáyk*un*...*it* hail*s*.
Kísshin*ów*...*it is* cold.
Kées-appw*ów*...*it is* hot (weather).
Kis-ástay*oo*...*it is* hot (in the sunshine).

PLACE.

Wutchéw*oo*.. *it is* hilly.
Pússàch*ow*.. *it is* low ground, a vale.
Tów-uttin*ów*...*it is* 'twixt-hill, a valley. &c.

Note.—All the *Adjective* Verbs, mentioned above, have the two verbal endings, viz. the Animate and the Inanimate. See p. 131.

Occasional or Accidental (Neuter) Verbs.
See pp. 25, *et seq.* 32.

Is-pŭth-*u*. [Chip. -ped*á*, inan.]...so-moveth *it* (see p. 80).
Séke-pŭth*u*...*it* spills.
Táske-pŭth*u*...*it* splits.
Tháthicke-pŭth*u*...*it* rends, as cloth.
Tàto-pŭth*u*...*it* tears.
Tă-tàto-pŭth*u* (iterat.)...*it* tears to pieces, to "tatters."
Kúskutche-pŭth*u*...*it* breaks (as a stick).
Nàtwâ-pŭth*u*...*it* breaks in two.
Púske-pŭth*u*...*it* snaps (in two), as a line or cord.
Chechéeske-pŭth*u*.. *it* creaks.
Pásta-pŭth*u*...*it* breaks (as a nut).
Páske-puth*u*.. *it* bursts (from without) as a bladder.
Póoskoo-puth*u*...*it* bursts (from within) as a gun.
Tèpe-puth*u*...*it* suffices.
Notè-puth*u*...*it* falls short.
Kówe-puth*u*...*it* falls prostrate, as a tree.
Néeche-puth*u*...*it* falls from on high.
Múnne-puth*u*...it falls off, detaches.
Páh-puth*u*...*it* moves hitherward, i.e. it comes.

Ithke-puth*u*...*it* falls off, sinks (as water).
Thíske-puth*u*...*it* rises (id.).
Séeke-puth*u*...*it* spills.
Séekoo-puth*u*...*it* empties.
Kéenekwân-e-púth*u*...*it* revolves, as a wheel or eddy.
Tètippe-púth*u*...*it* over-turns.
Tĕ tètippe-púth*u* (iterat.) ...*it* rolls.
Péekoo-púth*u*...*it* breaks.
Kisshé-púth*u*...*it* swift-moves.
Mútche-púth*u*...*it* moves slow or ill.
Métho-púth*u*...*it* well-moves.
Séeitche-púth*u*...*it* tightens, contracts.
O′ope-púth*u*...*it* ascends.
Tháse-púth*u*...*it* descends.
Ispàkáy-púth*u*...*it* goes up above.
Sápoo-púth*u*...*it* through-passes, i.e. through an aperture, e.g. the eye of a needle.
A′ssee-púth*u*-*uk* (plur.)...*they* gather together, assemble.
Théthówee-puth*u*...*it* disperses.
Tèche-púth*u*...*it* moves, mounts upon.
Thàke-púth*u*...*it* advances.
Pàke-púth*u*...*it* swells.
Assèeche(priv.)-púth*u*...*it* moves backwards.
A′ssitche(intens.)-púth*u*...*it* also-eth, mixes with.
Pússŭkee-púth*u**it* splinters.
Péekiske-púth*u*...*it* falls to pieces.
Mútchoostay-púth*u*...*it* falls into the fire.
Púckustóway-púth*u*...id. into the water.
Pássitche-púth*u*...*it* passes over.
Níee-púth*u*...*it* exact-moves.
Kwâs-kwâskoo-púth*u*...*it* moves by leaps, or jumps.
Chéché-púth*u*.. *it* quivers.
Kóoskoo-púth*u*...*it* shakes.
Qúiske-púth*u*...*it* turns, changes sides.
Máhkoo-púth*u*...*it* condenses, compresses.
Núppoo-púth*u*...*it* doubles.
Pàne-púth*u*...*it* opens out, expands.

Tóke-púth*u*...*it* opens, as a slit.
Tússoo-púth*u*...*it* spreads open.
Péeche-púth*u*...*it* falls into.
Wăwépe-púth*u*...*it* swings backwards and forwards.
Kissàche-púth*u*...*it* clings or sticks to.
Kootúppe-púth*u*...*it* turns upside down, capsizes, as a canoe.
&c.

PARAGRAPH III.

REST, or Absence of Motion, *Apú* or *Abú* (Chip. *Ahbeh*, JONES). This elementary verb has a two-fold bearing, viz. Absolute and Relative. Used "absolutely" it signifies *he sits*,—or "he abides," "stays," having a reference to *place*—when it may also be classed as "positive." On the other hand, when used "relatively," it signifies *he stays*, remains, &c. as opposed to a verb, &c. of *motion*. In this sense we class it as "privative," as indicating *contrariety*. The inanimate form is irregular.[74]

Ap*ú* or Ab*ú* = ăbe + *oo* (anim.) ... sits-*he*, he sits:—he IS, i.e. stays, abides; is lying, A-BEing.
Astáy*oo* = ăstá(y)*oo* (inan.)...*it* is lying, placed, &c.

[74] ANIMATE.

xxi. 9. Ke áhb*eh* (indic.).. *he* was "lying."
xxi. 22. 23. Che áhbi*d* (subj.).. that *he* remain, "tarry."

INANIMATE.

xi. 38. Aht*á*-bun (indic. preter.).. *it* was lying, lay.
vi. 11. At*ák-in* (subj. plur. flat vowel).. which (*they*) remain.
xx. 6. 7. Ahyáht*áig* (subj. intens.).. which (*it*) is (was) lying.
xx. 5. Ahyaht*á-nig* (subj. intens. access. case).. which (*it*) is (was) lying (in relat.) *to him*.
xx. 12. Ke àht*ág*-ebún (subj. preter.).. (where) *it* had lain.
ii. 6. Ke ahtá-mah*gahd(gud)óon* (accid. pass. inan. plur. see pp. 49, 50, -magun).. *they* were set.
xx. 7. Aht*ásenoon* (negat. indic.).. *it* (the napkin) was *not* lying, emah àht*áig* (posit. subj.), where *it* (the clothes) lay.

Relatively, the same terms imply,

A'p*u* or àb*u*...*he* stays, he remains.

A'stá(y)*oo*...*it* stays, or remains.

A'teet óotin-egàsoo-*uk*, (part. pass. *anim.* plur.) áteet A'BU-*uk* ...part (number) *they* are taken, part *they remain.*

A'teet óotin-egàtáy-*wah*, (id. *inan.* id.) áteet ASTáy-*wah*...id.

This verb forms its three persons (sing.) as follows: The inanimate form has only the third person:

CREE.

(*Net', &c.*) ab-in, -in,-u, or,

abi-n, -n, -oo, (*I, &c.*) sit, &c. quasi, Germ. (*Ich*) *bi-n*, Angl. BE.

ast- -ayoo, or, astá-*yoo*, *It is* lying, being, &c. (quasi, Ital. *stà*.)

CHIPPEWAY.

(*Nind, &c.*) úp, úp, ahb*eh* (*I*, &c.) stay, &c.

aht-*á*...*it* is lying, &c.

SUBJUNCTIVE.

CREE.			*CHIPPEWAY.*		
Ab-eán,	-éun,	-it.	Ab-eyón,	-éyún,	-it.

To the same (privative) class may be referred (p=b),

Níp-*u*...*he is* dead.

Nip-*ów*...*he is* asleep.

Kip-*ów*...*he is* shut, stopped.

Kip-éché*oo*...*he* stop-moves, i.e. he stops (e.g. in walking).

Kíp-ătát-*um*.. *he* stop-breathes, expires.

Kíp-ătà-m*oo*...(reflect.) *he* suffocates, &c. (See PRIVATION.)

Note.—It is somewhat remarkable that this element (*ab*) has both a positive, and privative or reverse, signification in certain *English*, &c. words also, e.g. (posit.) a-bet, a-bound; (privat.) ab-ate, ab-use, av-ert, &c. (vide infra.)

In its primary sense, viz. of Posture, this verb takes for its transitive, abe-h*áyoo*, *he* SEATS *him*, e.g. a child. In its secondary meanings it takes, athá*yoo*, (anim.);

ast*ów* = ASTA-*oo* (inan.). Chip. *Ood'* àsáu*n* (anim.); *Ood'* àtóo*n* (inan.) *he* SETS, puts, places, STO*ws him*, or *it*.[75]

The three persons (sing.) of the Transitive form are as follows:

CREE.

(*Net', &c.*) ath-*ów, -ów, -áyoo* (anim.) (*I, &c.*) put *him*.
(*Net', &c.*) ast-a*n, -an, -ow* (inan.) *I, &c.* put *it*.
A'che-g*áyoo* (indef. obj.)...*he* puts, places. (See p. 101.)
A'che-gàs-*oo* (particip. pass. anim.) ... *he* is put, placed.
-gàt-á*yoo* (id. inan.)...*it* id. (See p. 111 *et seq.*)

CHIPPEWAY.

(*Nind, &c.*) às-áh, -áh, -áun (anim.) ... (*I, &c.*) put *him* (pron. às-sáh, &c.).
(*Nind, &c.*) àt-óon, -óon -óon (inan.)...(*I, &c.*) put *it* (pron. àt-tóon, &c.).

Note.—The root (ATH) of this verb, irregular in both dialects, exhibits in its modifications, as above, some of the "conversions" of the (lingual) element *th*.

The above signs *ab, ath, ast* (Chip. *àt*), are privative or opposite also in the following and other similar expressions. *Note.*—The

[75] TRANSITIVE ANIMATE.

xi. 34. Ke àhs*áig* (subj.) .. *ye* have laid *him*.
xix. 42. Ahs*ahwód* (id.) .. that *they* laid *him*.
xx. 15. Ke ahs*áhwáhd*-áin (id. dubit.) .. (the place) *thou* hast put, "laid," *him*.
xx. 2. 13. Ke ahs*áhwah*g-wáin (id. dubit.) (id.) *they* have put, "laid," *him*.

INANIMATE.

ix. 15. *Oo* ge aht*óon* (indic.).. *he* did put *it*.
xiii. 4. *Oo* ge aht*óonun* (id. plur.) .. *he* put, placed, "laid aside," *them*.
xiii. 2. Ke aht*óod* (subj.) .. *he* had put *it*.
xix. 2. 29. Ke áht*oowód* (id.) . *they* put *it*.
xix. 29. Ke áhche-*gahdá* (*particip.* pass. see p. 111). . *it had been* set.

Chippeways often omit the Cree *s*, lengthening the preceding vowel. (Quasi, Angl. *master, strange;* Fr. *maitre, étrange,* &c.)[76]

A'b-ootáy*oo*...*he* back-goes.
I-àbe-pŭth*u* (I = Æ intens. see p. 71) ... *he* backward and forward moves.
Ab-is-*íssu* (anim.) ... *he is* back-like, i.e. is recovering, or recovered, e.g. from a fit.
A'b-*ow* (inan.)...*it is* back, i.e. OP-en.
A'ba-h*um*...*he* op-ens *it*.
A'b-ooténum...back-takes *he-it*, turns it inside out.

A'st-owáy*oo*...*it is* back, extinct (fire), Angl. "out."
A'sta(y)-páy-*oo*...back-drink-*is-he*, he is (become) sober.
A'sta(y)-kwâm*u*...*he* back-sleep *is*, is recovered from sleep.

A'thoo-ásti-*n*...*it* pause-blow *is*, it is (become) calm, still.
Athoo-èp*u*, pron. ăth-wèp*u* (intens.)...*he* re-sits, rests, reposes.
A'too-éthet*um*...*he* back-thinks, dislikes, *it*.[77]
[Métho-ĕthet*um*...*he* well-thinks, likes, approves, *it*.]
Anwe-t*um* (see p. 96)...*he* back-hears, dis-believes, *it*.
A'stóo-gumm*u*...*it is* back-, still-water, moderated current.
A'stum-oow*áyoo*...*he* back-does, hinders, ob-structs, *him*.

There is a second Simple Verb, expressive also of a state of *Rest*, of which the attributive sign may like-

[76] vi. 63. *Ay*-áhbeze-éwá-mahgúk (Indet. an. obj. Determ. inan. subject. flat vowel).. which recovereth, restoreth (see pp. 99. 36).
xi. 44. A'hb-ah*óok*! (imperat.).. back-, "loose-" *ye-him*.
xx. 9. Che áhbe-jéb-*ód* (neut. subj.) .. that *he* back-, un-dead, rise from the dead.
xii. 17. Ke áhbe-jéb-ah*ód* (trans. subj.) .. has back-dead-*he-him*, *he* raised *him* from the dead.

[77] xii. 48. A'y-*áhnahw*-ánem*id* (subj. intens.) ... *he* that *anti*-thinks, "rejects," *me*.

wise be classed as both positive and privative. It has its three persons (sing.) as follows :[78]

POSITIVE.

(*Net', &c.*) ăkóos*in*, -si*n*, -s*u*: or, úckoos-; (*I, &c.*) hang, depend, hover.

ăkóo- -ti*n* (inan.) *it* hangs, &c.

PRIVATIVE.

(*Net', &c.*) âkoo-si*n*, -si*n*, -s*u*: or, àgoo-; (*I, &c.*) am very-back,* very sick.[79]

âkw- -u*n* or, àgw-u*n* (inan.) *it is* very-back,* i.e. strong, (taste, smell, &c.) acrid.

TRANSITIVE.

A'koo-th*ayoo*, or, úckoo- (anim.)...*he* hangs *him* up.

A'koo-t*ow* (inan.)...*he* hangs *it* up.

A'koo-chegàs-*oo* (part. pass. anim.)...*he* is hang*ed* up (by an agent).

A'koo-chegàt-ay*oo* (id. inan.)...*it* is hang*ed* up (id.).

A'koo-s*u*...*he* sits (a bird in a tree).

A'koo-m*oo*...*he* suspends, sits (a duck in the water).

A'koo-ti*n*...*it* hangs, suspends, is *sit*-uate, e.g. an island, in the water.

The following expressions also, among others, exhibit this attributive sign as being likewise sometimes positive, sometimes privative ; in whichsoever sense it appears, whether as the primary or the accessory attribute, the signification may be considered as " intensive" also. See INTENSITY.

A'goo-thowáy*oo*...*it* very hard-blows, blows a hurricane.

Awkoo-tho-wáy-s*u*...hurricane-ish-(is)-*he, he is* storm*y*, i.e. he is passionate.

[78] vi. 21. Ke áhgwahs*á*-mahgud.. *it* was suspended, " anchored."
xix. 31. Che âhgood*á-se*noo*g* (accid. pass. neg. subj.) .. that *they be not*, " remain", hung up.

[79] xi. iii. A'hkoo-*ze* .. *he is* sick.

* See PRIVATION.

A'goo-astáy*oo*...*it is* quite-opposite-(sun)light, i.e. shade.

A'góo-a-h*ún*...*it* quite-opposite-, back-wave-*is*, the waves are quite still.

A'góo-e-skowáy*oo*...*he* strong-back-forces, re-pulses, *him*.

[A'nwe-t*um*...*he* back-hears (see p. 96), dis-sents, disbelieves *it*.]

A'goo-ánwe-t*um*...*he* strong-back-hears, denies, *it*.[80]

A'gów-*issu* (tempor.)...*he is* very-hard-like, austere, cruel.

A'gw-éw*issu* (contin.)...*he is of* a cruel temper.

A'wkum-éthem*oo* (intran.)... *he* strong-thinks, is fixed in resolution.

A'wkw-éthem*oo* (id.) ... *he* back-, or, very-hard-thinks, despairs.

Net' áwkwah-m*ów*...*I* back-say, contra-dict, *him*.

Net' áwkoo-m*ów*...*I* very-hard-say, provoke, *him*.

A'wgw-ah (prepos.)...behind.

A'wgwah-pŭth*u*...behind-moves *it*, it goes behind, on the other side of, an object.

Note.—Hereafter we shall endeavour to show that the same (or equivalent) letters, in similar combination, are positive, or privative, and intensive, in certain *English* &c. words also; and that they are alike ultimately referrable to the correlative or *opposite* INTERJECTIONAL Expressions of PLEASURE and PAIN, &c. (Vide infra.)

Connected with the subjects of Rest and Motion, are *Identity* and *Diversity*, continuous and variable, *Disposition* and *Conduct*. (See next Par. and INTENSITY.)

[80] xviii. 25. 27. Ke áhgwah-nwat*úm*.. *he* strong-denied *it*.
xiii. 38. Ke áhgoo-nwatáhwe*yun*.. (when) *thou* shalt strong-deny *me*.
i. 20. Ke áhgoo-nwat*únze* (neg. inan.) .. *he* denied *it not*.
xxi. 11. Ke áhgwah-dáhbahn*od* (subj.) .. (and) *he* hard-drew *it*.
xix. 15. *Nin* gah ahgw-áhquahw*áh*? .. shall *I* (intens.) hang up, crucify, *him?*
xv. 2. Ood' àkoo-wábe-n-áhn-*un* (inan. plur.).. *he* quite away-fling-eth-*them* (with the hand).

The element *ab* (as well as the cognate labials, *m* and *oo* or *w*) is also the *root* of words expressive of *Identity*: E-*àb*-itch, the *same* (E- intens. *-àb-*, root, -tch, adv. termin.) T*àbe*-skóotch, like. *E-ī-*aw-*e*, (*E-ī-*, intens.) the *same, continually*, uniformly.

A'be-pépoo*n*...*it is* re-winter, winter over again.
T*àbe-tów*...*he same*-eth, *re*-does, *re*-news, *it*.
Tàb-áskwah*úm*.....*he* re-wood-eth *it*, puts a new handle to it.
Tábe-kwâm*u*...*he* re-sleeps, i.e. sleeps in the same place.

[A'chem*óo*...*he* relates.] [81]
Tàb-áchem*óo* (intens.)...*he* relates, with accuracy. (Fr. il *ra*-conte.)

Tàp-w*áyoo*...*he* same- i.e. true-says, speaks the truth.[82]

Kée-am-ábe, or kée*am*-b*é* (imperat.)...very-*same*-, i.e. still-sit-*thou*.
Kée-*am*-íss*u* (tempor.) ..very-*same*-ish-(is)-*he*...he is quiet.
Kée-*am*-éwiss*u* (contin.)...he is very *sed*ate, quiet, (disposition), qu. Angl. calm-ous.

[81] [xvi. 18. Ewh ádahm*oog*-wain (intrans. subj. dubit.) .. that (which) *he* discourses of.]
[v. 32. En-áhjem*id* (subj.) .. (which) *he* so-relates (of) *me*.]
v. 32. Tab-áhjem*id* (id.) .. who narrates, "beareth witness" of, *me*.
iii. 32. Tab-áhdóond*úng* (id. inan.) .. *he* "testifieth" *it*. (See p. 43. note 23.)

[82] iv. 17. *Ke* táp-wá.. *thou* true-speakest.
iv. 21. Tàpwa-táh*weshin*.. true-hear-*thou-me*, believe thou me. See p. 96.
v. 46. Tàpwá-tah*wág*-oopun.... (subj. pret. dubit.).. had *ye* believed *him*.
Ke tah gé tàpwa-táh*wim* (indic.).. *ye* would have believed *me*.

AWE'*oo*...*he* IS HE, or it.

A'w-é*oo*, pron. à-wéoo (physically)...*he is* he, the same man, &c.[83]

A'w-iss*u*, (morally)...*he is* the same, in character.

A'w-éWiss*u* (id. intens. see p. 70)...*he is* the same continuously, i.e. in *disposition*.

(*Net', &c.*) àw-i*n*, -i*n*, -éoo (*I, &c.*) *am* he, the same.
àw- -*un* *it is* it, the same.
àw- -*ŭcko* (intens.) *it is very* same *he* or *it*.

(*Net', &c.*) àw-issi*n*, -issi*n*, -iss*u* (*I, &c.*) *am* the same-like, the same person (morally).

A'we-now*áyoo*...*he* same-sees *him*, re-cognizes him. See p. 96.

[83] INDICATIVE.

vi. 41. 48. xiii. 13. xviii. 5. 6. xix. 21. *Nind'* ówh.. *I* am he, or it, the same.

i. 21. 42. xviii. 33. *Ked'* ówh.. *thou* art he.

SUBJUNCTIVE.

viii. 24. 28. xiii. 14. 19. xviii. 8. Ahwe*yón*.. that *I am* he, or it.

iv. 19. vi. 69. xi. 27. Ahwé*yun*.. that *thou art* he, &c.

iv. 42. vii. 26. xx. 14. 31. xxi. 4. 7. 12. Ahw*id*.. that *he* (Angl. *it*) *is* he.

v. 15. Ahwe*nid* (access. case).. that *it is* (was) *he*, &c.

x. 24. Késhpin (sah) aáhwe*wahn*(*wun*)*áin* (subj. dubit. intens.).. if *thou be* he.

viii. 53. Wanain.. áhy-áhwe-édezóo*yun*? (caus. reflect.).... whom SAME-make-thyself-*thou* (*ahy-* intens. See pp. 71. 82.)

NEGATIVE.

i. 20. 21. iii. 28. xviii. 17. 25. *Nind'* àhwe-*se* (indic.).. *I* am *not* he, &c.

xviii. 17. 25. *Ked'* ahwe*se* (id.).. *thou* art *not* he.

vi. 42. ix. 8. Ahwe*se*? (id.).. *he* is *not* he?

i. viii. Ke ahwe*se* (id.).. *he* was *not* he (or, it).

x. 12. Aáhwe*sig* (subj. flat vowel).. who (*he*) is not he (the shepherd).

x. 26. Ahwe*sewáig* (subj.).. (as) *ye are not* they.

i. 25. Keshpin ayáhwe*séwahn*(*wun*)*áin* (neg. subj. dubit. intens.).. if *thou be not* he.

viii. 7. Ke máhy-ahwe-t*áh* (neut.).. *he* re-established, re-*samed*, lifted up himself.

ii. 19. *Nin* gah máhy-ahwe-n*ón* (trans.).... *I* will very-same, re-establish, *it* (with the hand).

It should at the same time be observed, that two Pronouns, or a Pronoun and a *definite* Noun, occurring in *apposition*, the copulative verb is *often omitted*, as, O'wenă *kéthă ?*...who (art) *thou ?* See *Syntax.*[84]

Paragraph IV.

Motion. Ache-*oo* (ch = tch) or Age-*oo* (g = dg), Chip. Aunj -eh, *he* moves (quasi, Lat. *age*-re). The Attribute, or root, of this simple verb would seem to be derived from, or to be the *continuous* form of, the elementary particle *àt-** (*a* long), the sign of Diversity (see last Par.), indicating "diverse," "other," "different," &c. which shall first be exemplified as follows :

1. A't- A't-i*ów* [Chip. Aunj'e-ahy*áh*] ...other-is-*he*-(at), he is elsewhere.

A't-ăp-*u* (anim.) [Aund'-áhb*eh*]...*he other*-sits, *changes* his seat.

A't-astáy*oo* (inan.) [Aund'-aht*á*]...*it* is, or is lying, in another place.

A't-ath*áyoo* (anim.) [*Ood'* aund'-assáu*n*]...*he ali*-ates, puts, *him* in an-*other* place, Angl. removes him.

A't-ast*ów* (inan.) [*Ood'* aund'-ahtóo*n*]...*he* removes *it.*

A't-ootáy*oo* [aund'-oot*á*]...*he* goes *else*where, "removes."

A't-ethow-ká-*yoo*.. other-being-maketh-*he*, he relates fables.

[84] vi. 20. *Neen* (sah) ween.. *I* (*sah* affirm. part.) he, or it, Anglicè, it is *I.*

ix. 9. Me wowh .. why this! Anglicè, why this (is) he!

i. 21. Elijah (nah) *keen ?*.. Elias (*nah,* interrog.) *thou ?* Art thou Elias?

xxi. 24. Me wowh mínzhenahwá, Ital. *Ecco* ... this (is) THE disciple.

x. 7. *Neen* (sah) EWH *ood'* eshquóndámew*áh* .. *I* (*sah* affirm. part.) THAT *their* door, "*I* am THE door of (them)...."

x. 9. *Neen* (sah) EWH ishquóndáim.. *I,* THAT door, "I am THE door."

* Quasi Angl. "ODD," "ADD-le"

A't-àwéoo...*he* is other he, or person (than he was, physically).

A't-àk [An-úng]...*other* Being, viz. a star.

Ach-àk [O'oje-chóg]...*other* Being, viz. the soul or spirit.

E–*ách*–Ethínu (E intens.)...(a) very-*other* Indian (homo) a foreigner.

E-àt-oogúm-*ik* wéeg*u* (id.)...very-other (distant) habitation-*in he* dwells.

A't-ee (adv.) (Chip. ahne, ne)...on, fromward, away.[85]

A't-ă (conj. *advers.*)...yet, although, &c. (qu. Lat. at).

This element is not only a prefix or accessory attribute, as above, but it is also a verbal *root*, signifying *change, alteration, &c.* as,

A't-iss*u*...(morally) other-like-(is)-*he*, he is different.

I àt-éW-iss*u* (id. intens. see p. 70)...*he* is changeable, capricious, quasi, *very* ali-ous.

A't-i*ssoo* (accid. pass.) [A'ht-ez*óo*] ... other-*is-he*-ed, he is chang*ed*, turn*ed*, ripened (fruit).

A't-é*táyoo* (id. inan.) [A'ht-et*á*]...*it is* id.

A't-e-n*áyoo* [*Ood'* aund'-e-n*ón*]...*he* ali-hand-*him*-eth ; aliates, "removes," *him*, with the hand. See *Special Affixes*, p. 86.

A't-e-sk*awáyoo*[*Ood'* aunz'-e-shkahw*áun*]...id. with strength: or (priv.) inadvertently ; Angl. *he* dis-places *him*.

A't-e-s*wáyoo* (anim.) [*Ood'* áht-e-sw*áun*]...*he* alters, changes (by fire) *him*, dyes *him*.

A't-e-s*um* (inan.) [*Ood'* áht-e-s*áun*]...*he* dyes *it*.

A't-àw*áyoo* [áhd-ahw*á*]...*he* exchanges, barters.[86]

Awkw-àt-aw*áyoo*...*he* hard-barters, deals hard.

As a verbal root, this element (*àt*) is, further, expressive of *energy* or *action;* when it may perhaps be also considered as

[85] xvi. 13. *Ke* gah *áhne* eshewé-n*egoowáh* .. *he* will *away* guide *you* (into, &c.).

xix. 17. A'hne peméwe-doo*d* .. as *he* away bore.

[86] ii. 14. A'd-ahw*ájig* (subj. flat vowel).. *who* (*they*) "sold."

ii. 16. A'd-ahw*ánejin* (id. acces. case).. *who* "sold."

belonging to the elementary verb ET-*u*...*he* DOES (see Parag. V). In the following and similar expressions, it is qualified by the sign of "manner," ISSE, forming with it a compound (-àt-is-*u*) in meaning precisely equivalent, and, in form, nearly approaching to the *English*, &c. formative termination, -at-ile (e.g. vers-*at-ile*).

It-àt-is*u* [In-áhd-ez*éh*] ... so-act-like-(doth)-*he*, *he* so acts (morally), behaves. See p. 133, Note 70.

Tàn' isse èt-àt-is-*it*? [A'hn'éen áin-áhd-ezi*d*?] (subj. flat vowel)...what manner (how?) behaves *he?*

It-àt-éwiss*u*...so-acts-like-*he* (continu.), *he* is so disposed.

Note.—Some tribes, Cree as well as Chíppeway, use the *generic* verb, Ezhe-*wABezeh*, in the same sense, i.e. relating to *conduct.*[87]

Wún-àt-iss*u*.. err-at-ive-(is)-*he*, inconsistent, unsteady, (in behaviour.)

Kées-kway-àt-iss*u*...giddy-head-acts-like-*he* (id.).

Píssin-àt-iss*u*...mischiev-ous-(is)-*he* (id.).

Píssekw-ât-iss*u* [Péshegw-áhd-ez*éh*] ... *he* is wicked, loose (id.).[88]

Kisséw-ât-iss*u*.. *he* is kind.

Kis-àt-iss*u*...*he* sticks-like, is fond.

2. ACH- (=a(t)ch). This mode of the particle, *àt*, retains the signification of its Primitive, whether as an accessory or primary attribute.

A'che or àche..." else," other, alias.

A'ch-ĭtă (= al-ibi, Lat.)...*else*-where, *other* place.

A'che-gàpow-*oo*...*he* stands aloof; quasi, di-stant-(is)-*he*.

A'che-wéeg*u*...*he* tents *elsewhere.*

A'che-póostesk*um*.. *he other*-puts *it* on, changes *it* (e.g. his shoes).

A'che-kíppa-*hum*.. *he other* (=extra) shuts *it*, i.e. locks it.

A'ch-ékin...*it* other-goes on, "the case is altered." See Par. V.

[87] xvii. 25. O wayóosem*ind* quiyuk ázhewábezéy*un* (flat. vowel).. O *he* who is father*ed* (see Note 61 p. 109) straight (i.e. uprightly) who (*quasi*) behav*est*. " O righteous father."

[88] viii. 3, 4. Mágwah péshegwáhdez*id*.. whilst *he* (*she*) was loose, wicked.

As a primary attribute or *root*:

CREE.

(*Net', &c.*) Ach-èn, -èn, -êoo.
Ach- -émagun.

CHIPPEWAY.

(*Nind, &c.*) Aunj, aunj, aunj-eh.
Aunj- -émahgut.

SUBJUNCTIVE.

CREE.			CHIPPEWAY.		
Ach'-eán,	-éun	-èt.	Aunj'-eyón,	-éyun,	-èt.

Ach-*éoo* (contin.) [Chip. Aunj'eh]...*he* moves, is moving.

A'che-pŭth*u* (tempor.) [Aunj'e-bézoo]...*he ali*-moves, i.e. *re*-moves (suddenly), *alters*. (See pp. 32. 80. 146.)

Aché-*magun* [aunj'é-mahgut] (contin.)...*it* moves.

A'che-h-*ayoo* [*Ood'* aunj'e-(h)-*on*, or, *-aun* (trans. anim.)... *he* alters (a(l)ters), changes, *him*.[89]

A'che-t-*ow* [*Ood'* aunj'e-t-oo*n*] (id. inan.)...*he*, &c. *it*.

I-àche-t*ów* (id. inan. intens.)...*he re*-does, re-makes, *it*.

A'che-che-gáy*oo* [aunjé-ch-eg*á*] (indef.)...*he* alters changes (something).

Aché-che-gàt*áyoo* (particip. pass. inan.)...*it is* altered.

A'che-h*óo* (reflect.).. *he* changes *himself* (his clothes).

A'che-h*áyoo* (caus.)...*he* causes *him* to move.

Ché-ché-pŭth*u* (iterat.)...*it* quivers or throbs.

Note.—We may just observe, in passing, that the above *generic* (lingual) element *a(t)ch* or *a(d)ge*, or with the euphonic Chip. *n*, *anch* or *ange*, &c. is analogous in signification to similar elements in certain *English* words, implying also *generic* motion, &c. namely, the *integral* terminations of such verbs as, to sn-atch, disp-atch, f-etch, str-etch, b-udge, tr-udge, cl-ench, wr-ench, r-ange, &c. (vide infra) of which the prefixed letters, &c. define the *species* of motion. Also, d-ash, m-ash, cr-ash; d-ance, pr-ance, &c. (See INTENSITY.)

[89] xii. 40. Che ge AUNJE-*indwáh*-bun (subj.) .. that *they* might be CHANG-*ed*, "convert-*ed*." (See Note 61. p. 108.)

PARAGRAPH V.

ACTION. ETu=Ete+*oo*, *he* DOES, ACTS (SO). This elementary verb, growing also out of the ultimate root ETH (and of which it may, compared with the Verb Substantive, be considered the *more* "energetic" mode) has likewise a two-fold bearing, expressing, positively, he *does* or *acts*—privatively, he or *she suffers*, is *unwell*, &c.

Note.—In the former sense, the "constant" *t* begins—in the latter, it ends the syllable: in the one case it is *active*—in the other (I shall call it) *passive*.

INDICATIVE.

CREE.			CHIPPEWAY.		
(*Net', &c.*) E't-in,	-in,	-u.	(*Nind, &c.*) I'nt,	I'nt,	Intéh.

SUBJUNCTIVE.

Et-éán,	-éun,	-ít.	Ind-éyón,	-éyun,	-ít.

Tàn' ETé*un?* (posit. subj.)...what DO*est–thou,* art *thou* doing (morally)?

Tàn' isse ETé*un?* (priv. id.) [Chip. ahn een áindé*yun?*]...what manner ill-est, ail-est, *thou,* is the matter with thee?

Tàn' ET*ít?* (posit. id.)...what DOETH *he*? how does *he* ACT, or, has he acted?

Táne wéyche ET*ít?*...what from (so) ACTeth *he?* why acts he so?

Tàne gah ghè ETE'-*á*-pun!...what could *I* DO!

(Máhmuská-tch) I'-ET*u* (intens.) (surprising-ly, wonderfully) continu-ACTeth-*he,* he *conducts* himself (strangely).

Kah ETE'*un* (subj.) *net'* E'TI*n* (indic.) ... (that) which *thou* DOest, i.e. as thou ACTest, *I* DO, ACT, SO.

Nĕ-éthe-T-*um, wetha* ..*he* rejoices, *he.* *Née*-stă *net'* étín... (posit. or act.) *I* also, *I* DO (so).

Ne ghee ootúmme-H-íckoos*in*; éskwâ móggă *net'* E'TI*n* (priv. or pass.) *I* have been embarrassed; still, also, *I* AM SO.

Note.—For this intransitive verb in its positive sense of ACTING, Mr. JONES uses (in Chip.), idiomatically, the indefinite transitive *ézhe-ch-egá*, from *Ood'* ézhe-t-o*on* (def.) *he* so does *it*. (See p. 102. l. 6. and * p. 162.)[90]

It is scarcely necessary to remark that these elementary verbs are, in common with other intransitives, susceptible of the intensive &c. formatives.

The Transitive form of this *generic* verb may be said to constitute the *generic or* formative ending of

[90] INDICATIVE.

vii. 21. *Nin* gé ézhechegá (inan.).. *I* have done (one work).
viii. 29. *Nind* ézhechegá-*nun* (id.).. *I* do *them*
v. 19. A'hy-ézhechegá (intens.) .. *he* do-eth.
viii. 38. 41. *Ket'* ézhechegáim .. *ye* do.
viii. 39. *Ke* tah ké ézhechegáim.. *ye* would have done.
viii. 44. *Ke* we ézhechegáim.. *ye* want, wish, "will" do.

IMPERATIVE.

ii. 5. E'zhechegá-y*óok*.. do *ye it*.

SUBJUNCTIVE.

iv. 34. vi. 38. Che ézhechegay*ón*.. that *I* do.
xiii. 7. A'zhéchegay*ón* (flat vow.) .. (which) *I* do.
iii. 2. A'-zhechegáy*un* (flat vowel) .. (which) *thou* doest.
ii. 18. Ke áhy-ézhechegáy*un* (intens.).. which *thou* hast done.
vii. 4. A'zhechegá*wáhn*(*wun*)*áin* (flat vow. dubit.) .. if *thou* do (these things).
vii. 17. ix. 31. E'zhechegá*id*.. if *he* do.
xxi. 21. Ka ézhechegá*id* .. (what) shall *he* do.
7. 51. Kah ézhechegá*gwáin* (dubit.) .. (what) *he* doeth.
xv. 15. A'zhechegá*nid* (flat vowel acces. case).. what (*his*-) *he* doeth.
v. 19. A'zhechegá-*nig*-wáin (id. dubit.) .. (what) soever *he* (access.) doeth.
vi. 28. Ka ézhechegáy*ong* .. ?.. (what) shall *we* do.. ?
xiii. 17. xv. 14. E'zhechegáy*áig* .. (if) *ye* do (them).
xiii. 27. Wah ézhechegáy*un* (subj.) wawéep ézhechegáin (imperat.).. what *thou* wantest to do, quickly do *thou* (it).
x. 37. Késhpin ézhechegá*sewon* (neg. inan.) .. if *I* do (them) not.
xix. 36. Ke ézhechegahdá-*wun* (particip. pass. inan.) .. *they* (things) were so done.

the *General* Transitive and Causative verbs, i.e. in the Inanimate (or universal) form: (p. 38. *et seq.*)

Note—The relative sense *implied* in the primitive, *E'tu*, is, in the derived transitive form *expressed*, by the generic attributive of "manner," *isse*, as,

CREE.	CHIPPEWAY.
Iss'e-H-*ayoo*	*Ood'* Ezh'e(-H)-*on* [or, -*aun*] (def. obj. anim.).
Iss'e-T-*ow*	*Ood'* Ezh'e-T*oon* (id. inan.).
Iss'e-H-ew*áyoo*	Ezh'e(-H-)éw*á* (indef. obj. anim.).
Iss'e-CH*-eg*áyoo*	Ezh'e-ch-eg*á* (id. inan. pp. 102. 104.).
Iss'e-ch-egàs*oo*	Ezhe'-ch-egàs*oo* (part. pass. anim. pp. 111. 113.) et seq.
Iss'e-ch-egàt*áyoo*	Ezh'e-ch-egàd*á* (id. inan. id.).

* See p. 102, line 6, also Note 90.

CREE.—INDICATIVE.

(*Net', &c.*) Iss'e-H-*ow*, -h-*ow*, -h-*ayoo*, (anim. obj.)...(*I*, &c.) so-DO-*him*, i.e. so *actuate*, or ACT upon, *him* (pp. 132. 133.).

(*Net', &c.*) Iss'e-T-*an*, -t-*an*, -t-*ow*, (inan. obj.)...(*I*, &c.) so-DO-*it*.

SUBJUNCTIVE.

Iss'e-H-*uk*, -h-*ut*, -h-*at*...(If, &c.) *I, thou, he,* so-do-*him*.

Iss'e-T-*ĭán*, -t-*ĭun*, -t-*at*...(If, &c.) *I, thou, he,* so-do-*it*.

CHIPPEWAY.—INDICATIVE.

(*Nind, &c.*) Ezh'e-H-*ah*, -h-*ah*, -h-*on*, (or, -aun)...(*I, &c.*) so-DO-*him*, &c. as above.

(*Nind, &c.*) Ezh'e-T-*oon*, -t-oon, -t-*oon*...(*I, &c.*) so-DO-*it* (id.).

SUBJUNCTIVE.

Ezh'e-H-*ug*, -h-*ud*, -h-*od*...(If, &c.) *I, thou, he,* so-DO-*him*, (id.)

Ezh'e-TOO-*yón*, -toó-*yun*, -tood...(If, &c.) *I, thou, he,* so-DO-*it*, (id.)

BUT the English verb, DO (transit), has, in Cree, &c. a *second* (physical) Transitive, viz.[91]

[91] ii. 4. Ka tóo-t*óonenón?*.. (how) shall *I* DO *to thee?*

xv. 21. *Ke* gah (óonje) tóo-*dáhgoowóg* (inv.) .. *they* will do *it to you* (because).

xvi. 3. *Ke* gah áhyi-ndóo-*dáhgoowóg* (id. intens.) .. *they* will do *it to you* (repetit.).

Tóo-t-*um* (inan. accus.)...*he* DOES *it.*
Tóo-t-*owayoo* (anim. dat.)...*he* does (it) *to him.*
Tóo-ch-eg*áyoo* (inan. indef. obj.)...*he* does.
Tóo-ch-egàt-*áyoo* (part. pass.)...*it* is done.

ETU has, for its Impersonal or indefinite form, EKI*n* (from *Eké*, "subject," &c p. 135) implying "*it* is so," "*it* is the case" "*it* is passing," "going on," or the provincial expression "it is *agate*," &c.[92] (Fr. *il* s'agit.), as,

Kuttă éki*n*, (indic.)...*it* will happen, *it* will be so.
Tàn' ispé éki*n*-oopun?...what time, when (past), happen-ed *it?*
Tàn' EK*éek?* Chip. ahn' een ain-A'K-ŭmeg*àk* (subj.)...what-like, *is* going on, happening, &c.?
Tàne ghee ekée*k* (id.)...what will happen, take place?
Tàne wéyche ékée*k?*...what from happeneth-*it*, from what cause?
Tàne ghée óoche ékée*k?*...what will from (it) happen?

SUBJUNCTIVE.

xix. 11. Che dóo-*d-áhweyun* .. that *thou* DO *it to me.*
ix. 26. A'hn'éen gah dóo-*dóo-g* (Cree, *-sk*) .. which manner (how?) which *he* has done *to thee?*
xiii. 12. 15. Kah tóo-*tóonenáhgóog* .. which *I* have done *to you.* Kah dóo*dóonenáhgóog* .. id.
xv. 7. Ka tóo-*táhgóoyáig* (inv.) .. *they* (indeter. Fr. *on*) will do *it to you.*
vi. 2. Kah áhyi-n-dóo-*dahwód* (*ahyi=I, intens. n* euphon. bef. *d. -dóo,* root, *-dahwód* relat. *he* to *them*).. which *he* did (contin.) *to them.*

[92] xxi. 1. Kah eshqu' áhkahmeg*úk* dush oonoowh.. when end-happened, also, these (things)....
ix. 30. Ahn' éen, máhmáhkahd-áhkahmig sah oowh .. what manner, (how) wonderful this!
ix. 32. Pahahpét-áhd-áhkahmeg*úk* (intens.).. as *it* has hitherto-happened, come to pass .. "since the world began"....

For its *definite* inanimate form, Et′-*u* has Ek′e-mag*ún ;* in its Positive sense signifying " it takes place," &c. Privatively, it implies something wrong, " out of order," &c.

Tàn' éthekōk ghee éke-mag*àk* (posit. subj.)...what *quantity* (Anglicè "how *long*") i.e. "when" (fut.) will *it* (def.) happen, take place.

Tàn' ēké-mag*àk ?* (subj.)...what mattereth *it ?* i.e. what is the matter with it ?

Note.—To the Conjugational form of the above indefinite Eki-*n* (Indic.) Eki-*k* (subj.) belong those other Impersonals, Népi-*n*.. *it is* summer ; Míspoo-*n*.. *it* snows ; and the like.

Eki-*n* and Eke-*magun*, also, take for their transitive form the General transitive signs (sing.) -t-an, -t-an, -t-ow (def.) ; and -g-án, -g-án, -g-áyoo (indef.). (p. 104. and *Accidence.*)[93]

Net' ēk′e-t-*an* (def. obj.)...*I* bring *it* to pass.

Net' ēk′e-ch-egán (indef. obj.)...*I* bring to pass, " bring about."

Eke-ch-egàt*áyoo* (part. pass.) ..*it* is brought about, brought to pass.

Thus the constant elements *t,* and *k,* (the initial *e* being sometimes " flattened" into *è,* = *a* in *fate*) of the above verbs *Etu* and *Ekin,* in their *active* modes, supply the formative energetic *t,* and *k,* (or *g*) of the General Transitive (and Causative) forms, viz. -t-án, &c. and -eg-án, &c. as above. On the other hand, the *Passive t* (p. 160) is the "characteristic" consonant of the Accidental and Participial *Passives.*

Note.—This *active* consonant *t,* and its derived linguals (t)*ch, j, s, z,* &c. are analogous in *character* and *force* to the like " energetic" elements in the English formatives *-ate, -ite, -ish, -ize,* &c. and to their cognate *n* in the energetic prefix *en-,* e.g. en-able—and the energetic or active affix *-en,*

[93] xi. 47. Ahn' een (nah ?) an-*ăhk′*ăhm-egéze*yung* what manner [things] happen-make-*we,* " bring to pass ?" " What do we ?"

e.g. black-EN. As respects position, also, it may almost be said to *connect* in like manner the attribute with the object, as, *Ne* kinwoo-T-a*n*, quasi, *I* length-EN-*it*. In the Accidental and Participial passives the same element (*t* or *d*) is also analogous to the English participial signs *d*, *t*, and (their cognate) *n*. Cree -aT-, Chip. -aD-; Ital. -aT-, Span. -aD-. pp. 111. 112. (Vide infra.)

PARAGRAPH VI.

FORCE, CAUSATION, &c. Thus far, then, of the primary generic modes of *Existence*, and the "Simple" verbal terms by which they are represented in this language. The "Attribute" of the verb being, however (p. 97), a subject of DEGREE, it must be further observed respecting certain *intensive* modes of Energy or action that the same are, in Cree, represented in a two-fold manner—by WORDS, and also by SIGNS.

FIRST, by WORDS, as the verbal terms corresponding with the English verbs, (to *do*, see last Par.) to *force*, to *make*, *cause*, &c. The *attributive* roots of these verbs have, in Cree, a *composite* form, —have two or more "constant" elements (s-k-oo, k-sk, oo-s), and are *transitive*, as follows,

[Sàkoo-h-*ayoo*...*he* conqu-ers-*him*; subdues, overcomes, *him*.

Sàkoo-t-*ow*...*he* overcomes *it*, e.g. a heavy weight.]

Sàkoo′-*che*-h-*ayoo* ... conquer-*like*-*he*-*him*, *he* FORCES, compels, *him*.[94]

Sàkoo′-*che*-m-*ayoo* (Special, by Speech, p. 87)...*he* "forces," prevails on, convinces, *him*.

Kăsk′e-t-*ów*...*he* CAUSES, "effects," *it*.[95]

[94] xvi.33. *Nin* gé sháhgoo-je-*óg*.. *I* have conquered-like-, "overcome" *them*.

[95] xvii. 2. Che káhshke-*od* (subj. anim.).. that *he* have "power" over *them*.

·. 27. Che káhshke-t-*ód* (id. inan.) that *he* "execute" *it*.

Oose-h-*ayoo* ... from-do-(eth)-*he-him,* i. e. he produces, "makes," him.[96]

Oose-t-*ow*...*he* "makes" *it.*

This last verb is the transitive of

Ooche-*oo*...from-eth-*he.*

Ooché-*magun*...from-eth-*it, it* proceeds.

SECONDLY, by SIGNS, as the active or "energetic" *t* or *d* (lingual), *w* (labial), *k* or *g* (guttural), the aspirate *h,* the diphthongal *I* (*Æ*), and the conjoint *sk,* all of which have been already described as severally expressing, in certain positions, *intensive* meanings of the Action, similar to those of the English verbs above mentioned. (pp. 37 et seq. 18. 19. 86.)

vi. 52. ix. 16. Ká ezhe káhshketóo-pun (id.).. (how) shall so achieve, effect-*it-he ?* &c.

NEGATIVE.

xi. 37. *Oo* tah gé káhshke*áhseen*? (anim.).. *he* could have "CAUSED" *him not*.. *?*

v. 30. *Nin* tah gáhshketóo*séen* (inan.).. (nothing) *I* can effect *it not.*

v. 19. ix. 33. *Oo* tah gáhshketóo*séen* (id.) .. *he* can (or could) effect *it not.*

iii. 2. Kah áhweyah *oo* tah gáhshketóo*sen-un* (id. plur.).. not any-one *he* can effect-*not-them.*

vii. 34. *Ke* kah káhshketóo*sénahwáh* (inan.) *ye* will *not* effect *it.*

xv. 5. *Ke* tah káhshketóo*sénahwáh* (id.) . *ye* can *not* effect *it.*

viii. 21. 22. *Ke* kah gahshkeóo*séem* (reflect.) .. *ye* will *not* prevail.

[96] ix. 11. *Oo* gé óozhetoo*n* (inan.) .. *he* made *it.*

ix. 6. *Oo* gé óonje óozhetoo*n* (id.) .. *he* has from (it) made *it,* &c.

xix. 23. *Oo* gé néw-oosedóo*nahwón* (id.).. *they* four-made *it.*

ix. 14. Ké óozhetóo-pun (id. preter.).. (Jesus) *he* made *it.*

iv. 1. O'ozhe*od* (subj. anim.).. that *he* made *him* or *them.*

ii. 15. Kah óozhetoo*d* (id. inan.).. that *he* had made *it.*

x. 25. Wázhetoo*yahnin* .. (subj. inan. flat vowel) .. (which) *I* make *them* (continu.)

xii. 2. Ke óozhe-t-*áhmahwahwód* (subj. dat.).. *they* made (it) *for him.*

xvii. 24. Chépwah oozhechegahd*áig* (par. pass. subj.) .. before *it* is (was) made.

i. 3. Kah kágoo tah gé óozhéchegahdá*senoon* (particip. pass.) .. not any-thing *it* would have been made *not.*

Note.—The emphatic or *causative, t,* affixed to a verbalized noun, is (with its distinctive *accented* vowel) correspondent in character to Angl. &c. -fy, as, *Net'* assínee-TÁ-*n,* (Chip. -TOO-*n*) *I* petri-FY-*it,* lit. *I* stone-DO-*it,* or, *cause, change,* it into stone. (pp. 18. 19. 121.) Vide infra.

The "intensive" English term, MAKE, used indifferently in respect of *things, qualities,* and *actions,* is, in Cree, rendered variously by the Signs above mentioned, as,

Múskesíne-K-*áyoo* (intrans.)...*he* shoe-MAKES, is shoe-making.

Míthkoo-T-*ow* (trans.)...*he* MAKES *it* red, i.e. redd-ENS *it.*

Kíssewâ-H-*ayoo* (id.).. *he* angers *him,* MAKES him angry.

Wáppe-H-*áyoo* (caus.)...*he* MAKES *him* see. (p. 39, Note 17.)

Ne Keeskwáypáy-SK-*àkoon* (inv.) ... *me* drunk-MAKeth-*it* (with reference to its *properties*) ; it CAUSES, MAKES, me drunk. (p. 88.)

Section II.

RELATION also is, as already stated, a source of (verbal) attributives.

Relational Terms, however, although often appearing in the verbal form, constitute, primarily, a Class of Words analogous in character and signification to the English DEFINITIVES and CONNECTIVES. But

Relational *Expressions,* in their full extent, consist, in Cree, of both WORDS and SIGNS :

WORDS, as Conjunctions (posit. and priv.). [See *Accidence.*]

Prepositions. [id.]

(Articles, the defin. and the indef. are expressed by Construction. See *Syntax.*)

Pronouns Demon. (See *Accid.*) Often used for the *Defin. Article.* (See *Syntax.*)

Pronouns Personal, Possessive, and Relative. (See below.)

SIGNS, as the inflected Personal Pronouns.

BUT the Personal Pronouns also are expressed both by WORDS and by SIGNS.

By WORDS, as, Néthă, *I*; Kéthă, *thou*; Wéthă, *he, she,* or *it,* &c. Owéuk (indeterm.) *some one*; Kèkwân (indef.) *something*; used absolutely, e.g. in answer to a Question; or, for the sake of Emphasis. See p. 51 et seq., also *Accidence.*

By SIGNS, as the Pronominal adjuncts of the verb in their inflected "Relations" or Cases, comprising *Agent, Object, End,* in the active and passive, determinate, indeterminate and indefinite, forms (pp. 25. 99. 107. 111. 117. and *Accidence*).

The Ablative Case, generally expressed by the Preposition, oo(t)che, or wèche (flat vowel Note 42) *from, by,* or *with*; Chip. *oonj'e, wainj'e*; may, when "instrumentive," be also expressed by a verbal SIGN. (pp. 20. 121.)

The Relations of (verbal) MANNER, or the *Moods,* are also, in Cree expressed by WORDS and SIGNS.

By WORDS, as the Optative, Potential, &c. auxiliary Particles.

By SIGNS, or Inflections, distinctive of 1. The Declarative or Indicative; 2. The Subordinate or Subjunctive; and 3. The Imperative, Moods.

Note.—The English Infinitive is, in Cree, resolved into the Subjunctive. (See *Syntax.*)

The Relations of TIME, or the *Tenses,* are also expressed both by WORDS and by SIGNS.

By WORDS, as the Auxiliary particles, *Kăh* or *Găh* (p. 67), of the fut. Indic. "shall, or will:" *Ke* or *Ghee,* the Compound of the Present, "have;" &c.

By SIGNS, as the terminational *-ti* (anim.), *-pun* (inan.); Chip. *-bun* (anim. and inan.), of the preterite, Indic. &c. Angl. *-ed,* (or *did,*) *was* (see *Accidence*); the "Iterative" of the Indic. the "flat vowel" of the Subj. and the *k* or *g* of the Imperat. expressive of "indefinite" time. (pp. 71, 73.)

The Pronoun Relative also is two-fold; the PARTICLE *Kà* or *Gà* (p. 67), *who, whom, which,* referring to

a definite—the FLAT VOWEL (p. 73 *et seq.*) to an indefinite—Antecedent or Subject. See *Syntax*.

Section III.

PRIVATION, in its largest sense, I shall, as respects this language, consider as a *genus* comprising three *species*, viz.

1. Simple Negation. (p. 63 and *Accidence.*)
2. Contrariety, already noticed.
3. The particular mode now before us, and which, for want of an authorized *special* denomination, we shall call the *Adversative* mode.

The first two of these, implying simply, 1. the Absence, 2. the Extinction, of an attribute, are, as *opposites*, definite in their signification; the last, or third species, is *indefinite* in its "adversative" meaning.

The collective body of terms which we consider as composing this (adversative) portion of the language, have, for the most part, a negative aspect, and may, perhaps, be characterized generally as importing,

1. Lessening, receding, declining, deviating, withdrawing, degrading, falling off or away, &c. from some middle point, physical or moral; being another mode of "Diversity" (p. 153.). Having reference to moral subjects, words of this class have commonly an *ill* sense.

A leading root of this "species" is a modification of the ultimate *Eth* (p. 135, line 5.), viz. *Ith* or *Ith-k*, constituting, as primary or accessory attribute, a descriptive (adversative) element; although often obscured by *special* modification or by dialect, it may be also often recognised. In both its "converted" and dialective forms, it becomes (the *i* only being "constant") *it, il, in, isk, ik, ig*, &c.—analogous, seemingly, to the English privative prefixes, *il, in, ig*, &c. as in-sane, il-lude, ig-noble, &c.

Ith′ené-w*oo*...*he re*covers (his health).
Ith′ené-ka-h*áyoo*...*he* causes *him* to *re*cover, *re*stores *him.*
Ith′ipai*ów*...*it re*cedes, slants fromwards, as a sloping bank.
Ithéwún-iss*u*...*he* lacks food, is starving.
Ith′is-atch...withstanding-ly, resisting-ly.
Ith′ewaik...nevertheless.
Ith′esah*áyoo*...*he* declines (from), rejects, *him.*
Ith′esah*óo* (reflect.)...*he* constrains *himself,* forbears.
Ith′e-skow*áyoo*...*he with*-stands, *re*-sists, *him.*
Ith′eway-pŭth′*u*...*it* lessens, falls away (as a swelling).
Ith′eway-gàpow*oo*...*he* stands back.
Ith′ewáys*u*...*he* is fromward, froward, perverse.
Ith′eway-ímmoo*uk* àt-ee ... *they away*-haste fromward, "make off."
Ithk′e-pŭth*u*...*it* falls off, away, sinks, (as water in a river).
Ithk′et*oo* (neut.)...*he* is purged.
Ithk′e-n-*um*...*he* drains *it* (with the hand), e.g. milks *it.*
Ithk′oo-n-*um*...*he with*-draws (id.), takes *away, it.*[97]
Ithk′a-h-*úm*...*he* lessens, sucks up, *it,* (as with a bucket, sponge, &c.)
Ith′ek-àt*áyoo*...*he with*-draws, goes away. (Fr. *il s'écarte.*)
Ith′eka-thów*uk*...*they* away-fly.
Ith′ekà-pátów*uk*...*they* away-run.
Ith′ekà-h*áyoo*...*he* away-eth *him,* reject-eth him.
Ithék-àtiss*u*...*he* is *re*served, sullen, disagreeable.
Ithk′itchegów*oo*...*he* is IMBecile.
Ith′ik-óo-mag*un*...*it is* concealed, obscured, by it.

[97] xvii. 15. Che ékoo-n-*ahdwáh* [*ud-wáh*] (subj. anim.). ... that *thou* withdraw *them.*
xi. 41. Ke ékoo-n-*áhmoowód* (id. inan.).. *they* have withdrawn *it.*
xx. 23. Wágwáin (sah) ákoo-n-*ahmáhwág-wáin* (dir. dat. flat vow.).. whomsoever *ye* withdraw-*to-him.*
Ekoo-n-*áhmahwáh* (inv. id.).. *they are* withdrawn, "remitted" *to him.*
xx. 1. Ke ek′oo-n-egahd*áig* (part. pass.).. that *it* was withdrawn.
xi. 39. Ekoo-n-*áhmook* (imperat.).. withdraw-*ye-it.*

Ithíkw-uskw*ún*...*thick*-cloud-is-*it*, it is overcast.
Ithk′ikoopáy*oo*...*it* is rimy (weather). &c.

Note.—The derived formative *-isk-*, implying *Accident*, &c. is "privative." (p. 87. and *Accidence.*)

To the same (adversative) class we refer, by "conversion," &c. such words as the following:

Eg′à (=ithkà) Cree, subord. neg. NOT: used with *Subj.* and *Imperat.*
Eg′àwaudj (adv)...hardly, scarcely.
Eg′àwissú-*uk*...*they* are rare, scarce.
Isk′oos*u*...*he* is weary.[98]
I′iskoot*áyoo* (intens.)...*he* is tired by walking.
I′iskoo-gàpow*oo*...*he* is tired by standing.
Isk′oo-puth*u*...*it* remains, is overplus.
Ab-íthkoo-n-*um*...*he un*ties (by hand), *un*binds, loosens, *it.*
Kēch′-ithkoo-n-*um*...*he* complete-w*ith*draws, unbolts, takes to pieces, *it.*
W-i*th*′ip-íss*u*...*he* is dirty, foul.
P-ith′is-íss*u*...*he* is numb(ed).
N-eetham-íss*u*...*he* is weak.
K-ithásk*u*...*he* lies, speaks falsely.
P-ith′a*wáyoo*...*he* peels *it*, as a fish of its scales.
Ch-ees′e-h-*ayoo*...*he* CHEATS, deceives, *him.*
P-íssin-àtiss*u*...*he* is *mis*chievous.
P-íssekw-àtiss*u* (=p-*isk*oo-)...*he* is wick-ed.
M-ísse-h-*ayoo*...*he* injures, harms, *him.* qu. Angl. *amiss.*
M-isse-m-*ayoo* (speci.)...id. by speech.
K-issé-m-*ayoo*...*he* affronts *him.*
K-ísse-wâss*u*...*he* is offended, angry.
P-istá-h-*ûm*...*he* miss-eth-*it*, as a mark.
P-isté-n-*um*...*he* mis-takes-*it* (with the hand).
P-eek′isse*ów*...*it* is mist-y, hazy.
S-eek′utch*u*...*he* is lean.

[98] iv. 6. Ahy-AKooz*id* (intens. flat vowel) .. as *he* was very weary.

P-eek′oo-n-*ayoo* (=p-ithkoo-)...*he* breaks *it* (by hand).

P-eeg′ĭskàt*um* (= p-ithk-) ... *he* is melancholly. (Fr. *il s'ennuie.*) &c.

2. As expressive of *lessening*, &c. this element *ĭth* becomes in its lingual "conversions" the General Diminutive of the Adjective and Neuter Verbs, as well as of the Noun Substantive, viz. *-is*, or, *-ish*. Anglicè, -ish.

This "diminutive," *-ĭs-*, is also, as distinguished from *ach-* (p. 156), indicative of *quick* motion, as in the generic or formative ending, -iss′-emoo.

It-iss′emoo (intran.)...*he* flees, speeds, thither.

It-ĭss′-aw*ayoo* (tran.)...*he* dispatches *him* thither.

Correlatively, or as opposed to *ooth-*, or OOT-, from, or OUT of, the same (adversative) element *-ĭt-*, or *eet-*, signifies *in* or *into*.

P-eet′-che...in, within.

P-eet′oo-g*ayoo* (Chip. b-eend′ega)...*he* into-eth, entereth.

It also implies *inward, intellectual, moral.* (Vide infra.)

A'k- or awk′-, and âkoo- (awkoo-)...*very back* or bad, are both "privative" and "intensive."

Awk-eki*n* (p. 163)...*it is* AWK-ward, "back-ward."

[Awkw-ah (prepos.)...behind.]

Awkw-u*n*...*it is* very bad, sore, acrid.

Awkoo-s*u*...*he is* very sick or ill.

To the same (adversative) class belongs the *Passive*, or reverse, form of the Cree and Chippeway verb: *-eet, -oot; -ind, -oond.* (p. 160.)

Section IV.

OF INTENSITY OR AMPLITUDE.—We come now to our fourth or last General head, comprising and *modifying* the other three, namely, Intensity.

The Cree language, in describing, or assigning *names* to, Existence, &c. and their modes—to Things,

Qualities, Energies, &c.—may be said to contemplate the latter as subjects, not only of "Manner" or Kind, but also of DEGREE or INTENSITY, as,

Th-óotin (Manner, simple)...*it* blows.
K-àstin (id. intensive)...*it* stormeth.

Thith'ippu...*he* is active, nimble.
Kíth'ippu...*he* hastens, is very speedy.

Ath'im-íssu...*he* is difficult.
Awk'ów-issu...*he* is very hard, cruel.
Awk'wé-Wissu (double intens.) ..id. in "Disposition."

I-ámmu...*he* speaks.
Kissé-w*ayoo*...*he* speaks loud.
Kă Kéche-m*óo*...*he* proud-, lofty-talks, boasts.

Méches*oo*...*he* eats.
Kaws'ŭk-*ayoo*...*he* gorges.

Nippée-w*un*...*it* is wet.
Awk'oo-stin...*it* is soaked.

Nàpáy-w*oo*...*he* is a man.
Ook'emów-w*oo*...*he* is a chief, a governor.

Tàk'*ów*...*it is* cold (to the touch).
Awk'w-uttín...*it is* frozen.

Ath'im-*un*...*it is* bad, difficult.
Awk'w-*un*...*it is* very bad, sore, acrid.

A'ssà-g*áyoo* (trans.)...*he* feeds.
Mŭk'oo-s*áyoo*...*he* feasts.

Sesk'e-*tayoo* (accid. pass.)...*it is* lighted.
Awk'w-áwk'oo-*tayoo* (id.)...*it* blazes.

Níppă-h-*ayoo*...*he* kills *him* or *them*.
Skwâ'-h-*ayoo*...*he* massacres, slaughters, *them*.

It-éthe-t-*um*...*he* so-thinks *it*.
Kisk-éthe-t-*um*...*he* knows *it*.

Thàk′e-n-*ayoo*...*he* pushes *him.*
Kwâ′-kwâ-n-*ayoo*...*he* thrusts *him* (with force).

It′túmoo-t-*ów*...*he* attaches *it* (to something).
Kĭk′úmoo-t-*ów*...*he* sticks, fastens, *it* (id.).

I-ámme-h-*áyoo*...*he* speaks (to) *him.*
Két′oo-t-*ayoo*...*he* noise-eth, reproveth, *him.*
Kégâ-m-*ayoo*...*he* scolds *him.*

Oot′e-n-eg*áyoo*...he takes.
Musk′à-t-w*áyoo*. .*he* takes forcibly, robs.

Ootómma-w-*áyoo*...*he* hammers, beats, *him.*
Púck′omma-w-*áyoo* ..*he* strikes with force, knocks, *him.*

Too′-t-*um*...*he* does *it.*
Kask′e-t-*ow*...*he* causes, effects, *it.*

Ass′e-n-*um*...*he* assembles, brings together, *them.*
Mów′utche-t-*ow*...*he* accumulates, heaps together, *them.*

Métho-éthem*ayoo*.. *he* well-thinks, likes, *him.*
Cheek′-éthem*ayoo*.. *he* thinks highly of, esteems, *him.*
Sàk′e-h-*ayoo*...*he* loves *him.*

A't′ow-éthe-m-*ayoo* ..*he* anti-thinks, dislikes, *him.*
Pŭk′wâ-t-*ayoo*...*he* hates *him.*

Ootéete-n-*áyoo*...*he* attacks *him.*
Móoskéesta-w*ayoo*...*he* rushes upon *him.*

Ootŭm′e-h-*ayoo*...*he* disturbs, interrupts, *him.*
Mick′ooskàche-h-*áyoo*...*he* troubles, perplexes, *him.*
Kŭk′wâtŭke-h-*áyoo*...*he* harrasses, torments, *him.*

Káwkw-éthet*um*...*he* qu. very acrid-thinks, is jealous.
Kow-iss*u*...*he* is rough.

Musków-iss*u*...*he* is strong, hard.
Awkoo-s*u*...*he* is very sick or ill.
Awgów-iss*u*...*he* is very hard, austere.
Koosekw-útt*u*...*he* is heavy, weighty.

Kuske-pittúm...*he* hard-, close-pulls, *it,* draws it together tight.
Kuske-tíbbisk...very thick darkness.
Kusk-éthetum...*he* strong-thinks, is eager, impatient.
Sōk-iss*u*...*he* is very strong-like, firm (in mind), determined.
Goost-ách*u* (intran.).. *he* is very afraid. (Fr. *il cr-aint.*)
Kaskaska-h-*úm*...*he* scrapes *it.*
Kookoos.. a hog.
Kawk-wă...a porcupine

KECHE, and A'K or AKOO, "intensive" expressions of OPPOSITE character, signify, generally—the former, what is PLEASING, *excellent, &c.* having the stress on the *following* vowel *e*—the latter, what is PAINFUL or *dis*-pleasing, *reverse, &c.* having the principal accent, when used emphatically, on the *preceding* (or initial) vowel *â* or *aw.* The former we class as "positive"—the latter as "privative."

Kechi*n*...*it* is prime, first-rate, excellent.
Keche-Ethínu (homo)...a superior-man.
Keshè-Ethínu (id)...an aged man.
Kees-itchewu*n*...*it is* very swift current.
Kees′-ĭk...the sky.
Kees′-ĭk*ów*...*it is* day-light.
Kist-áchewu*n*...*it is* (a) chief, principal, current, i.e. river.
Kist-éthem*oo* (reflect.)...*he* prime-thinks-*himself,* is haughty, proud.
Awkoo-s*u* ..*he is* "very" sick, "bad," or ill.
Awkw-u*n*...*it is* "very bad," strong, biting, acrid.
Awkwâ-gŭm*u*...*it is* very strong liquor
(Aw)Kwèkw*un* (impers.)...*it* (the earth) trembles, QUAKE-*s.*
(Aw)Kootŭpe-n*um*...*he* reverses *it,* turns it upside down.
K-awk-ethów (intens. number)...all.
K-awk-ekáy (id. time) ..always.

But Intensity of Signification, in respect of either "Extent" or "Degree" (p. 97), is, in Cree, often *expressed* both by WORDS, and by SIGNS.

By WORDS—Absolute, as above. Indeterm. Pers. Pronouns.
Accessory, as "intensive" Adverbs of *Manner, Quantity,* &c. (See *Accidence.*)
By SIGNS—Augmentative, sk, w, I=Æ, (pp. 21, 69 et seq.)
Causative General, h, t, k, sk, (pp. 18 et seq. 38, 39. note 17, p. 86.)
Special w, h, sk, (p. 86.),
Plur. and Indef. pers. pron. &c. -k, -ánewoo, w, g, ow, (pp. 73. 98. et seq. 110).

Among the "intensive" SIGNS used in *Indian* Speech, *Emphasis* and *Accent,* must not be omitted.

Note.—These varying modifications of Vocal Expression, inadequately represented in writing, seem to constitute an essential, if not the *vital,* part of Indian language. With a curious aptitude they are acquired even by children, simultaneously with un-emphatic sounds; and there needs, perhaps, no further evidence of their efficiency than (and it is worthy of note) as they are instrumental to our understanding the imperfect Articulations and "Conversions" abounding in infantile discourse; and which, but for the *appropriate expression* of these modifying SIGNS, would often be unintelligible.

Indeed INTENSITY, as respects *both* the Vocal Expression and its Signification, may, in strictness, be considered as modifying generally (absolutely or relatively) *all* the Parts of Speech, in other words, the whole Cree tongue. (See also, *Accidence*, viz. Pron. Demon. Adv. &c.)

Note.—It seems to be worthy of observation that, in the *intensive* Examples above adduced, as well as in those others referred to, the GUTTURAL *k* (or *g*) and the LABIAL *oo,* or *w,* are especially prominent, as constituting, singly or combined, (with their accompanying vowels,) an integral part, or the WHOLE, of the *intensive member* modifying the exemplifying Term, whether the same be *attributive, formative,* or *personal accident*: This circumstance will hereafter furnish occasion for a few remarks on the *relative* POWERS of Articulate Sounds, as they are, in Cree, *expressive* of FEEBLENESS, or FORCE, of *Signification*:—a topic involving an Hypothesis respecting the ORIGIN of this Language. (Vide infra).

Section V.

Of the Compound Verb.

The Root or attributive member of the Cree Verb is often modified in its meaning by an accessory or secondary attribute, forming together what we shall call a Compound Verb.

Note.—The Simple Verb, indeed, consisting, as in some *European* languages, of two parts—root and affix—predicate and subject—is itself a Compound expression, and more especially when in combination with the various formative, &c. adjuncts of which it is susceptible: the ROOT remaining however the same, unaltered both in form and meaning, we class such terms as Simple verbs, as above.

The different parts of speech furnish many kinds of secondary as well as of primary (p. 16.) attributives, which combine together in the relations of Concord, Government, &c. (see Syntax) as,

A NOUN WITH A NOUN.

Assinnee-wutchee*a*...the rock(y)-mountain*s*.

AN ADNOUN WITH A NOUN.

Wâp-istekwân′-*u*...white-head(ed)-is-*he*.

Tàk-ippee-káy*oo*...cold-water-maketh-*he*.

A VERB WITH A NOUN, IN A DIRECT RELATION.

Kíck-assamáy*oo*...wear-snowshoe(eth)-*he*, he wears snow-shoes.

Kósse-cheech-*áyoo*...wipe-hand(eth)-*he*, he cleans, "washes," his hands.

A VERB WITH A NOUN, IN AN OBLIQUE RELATION.

Kipwuttáwmoo-àkoon-áy*oo*...*he* suffocate-snow-eth...he is snow-suffocated, suffocated *by* snow.

AN ADVERB WITH A NOUN.

Oosam′e-toon′-*u*...too-mouth-(ed)-is-*he*, "he talks too much."

A PREPOSITION WITH A NOUN.

Túst*o*w-ásk-oost*ów*...between-wood(s)-puts-*he it*.

A Verb with a Verb, one being in the relation of *Gerund.*

I'esk-ootáy*oo*...tire-walketh-*he*, *he* is tired *by* walking or going about.

I'eskoo-tàpáy*oo*...tire-hauleth-*he* ... he is tired *by* hauling, e.g. a sledge.

An Adverb with a Verb.

Núskw-úttin...quick-freezes-*it*, it freezes suddenly.

Sōk-éthem*oo* (reflect.)...*he* very-thinks, -intends, is resolute.

The following Adverbial prefixes are thus in very frequent use, viz. *oot-*, or *wèt-*, from; *it-*, to; *pe-*, *pey-*, or *peyt-*, hitherward; *útte-*, fromward, away. (Chip. *oonj-*, *ezhe-*; *be-*, *ahne-*.)

A Preposition with a Verb.

Tèt-ast*ów*...*he* sur-places *it*, places it *upon* (something).

To this head also belongs a manner of expression which is of frequent occurrence in Indian speech, and requires our especial notice. Certain *generic* nouns or names (few in number, and chiefly used in Composition) are *constantly annexed* to the attributive when the *Subject* of the Verb comes under either of such classes.

Note.—In the English phrase these generic expressions are generally omitted as expletive, or not necessary to precision.

The principal of these Substantive signs are the following: -ask-, signifying, *Wood*; -appisk-, *Metal* or *Stone*; -gum-, *Liquid* or *Liquor*; -pegg-, *Line* or *Cord*; -puck-, *Leaf*; -gómmik, *House*, &c. Thus speaking of (e.g.) a stick or tree, *mistick*, we say,

[Kínw-oos*ú*...*he* is long.]

Kinw-*ásk*-oos*ú*...long-*wood*-is-*he*. Angl. (simply) *it* is long.

[Wâg-iss*u*...*he* is crooked.]

Wâg-*ásk*-iss*u*...crooked-*wood*-is-*he*. Angl. *it* is crooked.

Of a Stone, *assínnee*; a Metal, *pew-âppisk*; as,

[Wów-iss*u*...*he* is round.]

Wówe-*áppisk*-íss*u*...round-*stone*-is *he*. Angl. *it* is round.

Of Water, &c. *níppee*, &c. as,

[Tàk-*ów*...it is cold.]

Tàke-*gúm-u*...cold-*liquid*-is-*it*. Angl. *it* is cold.
Tàke-*gúm-u* níppee...cold-*liquid-is-it* the water, the water is cold.
[Kínw-*ow*...*it is* long. Iáppee...a cord.]
Kínwâ-*pégg-un*...long-*cord-is-it*. Angl. *it* is long.

[Sàk-*etin*...*it is* (come) forth. *Néepeea*...leaves.]
Sàke-*puck-ów*...issue-*leaf-is-it*. Angl. the *leaves* are out.
Esp-*ásk*-w-i*ow*...high-*wood-is-it*. *It is* high *woods*.
Mistick-w-*ásk*-oo-sk*ów*...tree-*wood*-thick-*is it*. It is thick woods, a forest. -SKOW, augment. p. 70. Note 38.

The secondary attributive may itself be a Compound,[99] as,
Mithk'oo-min-áppwooy...*red-berry*-juice, i.e. wine.

Primary Attributes will not coalesce or associate together. (See Syntax.)

Thus far of the qualifying of one attribute by another.

But the signification of the verbal root is modified or varied in *two* ways: 1. By Words, as above. 2. By Signs—as in words where some departure from the exact meaning of the primitive root is implied. This occurs both in simple and in *figurative* terms. Words of the description here brought under notice, constitute our first class of *Derivative* verbs (p. 68.).

The modifying Signs alluded to are, among others,

1. An Initial consonant, as,
P-oos'-*u*...*he* em-BARKS, from *oos'ee*, a canoe, boat, or BARK.
P-UCKOOCHE-n-*ayoo* ... *he* em-BOWELS *him*, from Met-UCKOOSEE-*uk*, the bowels.
S-ESK-a-*hum*...*he* puts fire to, ignites, *it* (from Esk'ootáyoo, fire).

2. A Retrenchment of initial letters, as,
(Es)Kootá-w*ayoo*...*he* makes, lights, a fire, (from Esk'oot-*áyoo*, fire).

[99] ii. 3. 10. Zháhwe-min-áhboo . . yellow-berry-juice, wine.

3. A "Conversion" of Consonants or Vowels, or both, as,

Miss-*ow*...*it is* large, GREAT.
Meech′-ét...a GREAT many.
Peech′-*ow*...a GREAT distance *it is*.

Wówe-ais*u*...*it* is full (moon); from Wow-iss*u*...*it* is round.

4. A Repetition of initial letters; &c. as,

Pă-pámootáy*oo*...*he* walks about (Fr. il se promène); from pémootay*oo*...*he* walks.

Kă-ke`p-átiss*u*...*he* is stupid; from Ki′p-*ów*...he is stopped up.

Nă-ne`p-éwiss*u*...*he* is ashamed, morti-fied; from Ni′p-*u*, *he* is dead.

Wask′-umme-késick...a clear-liquid-sky; from Waseg′um-m*u*, *it is* clear liquid. &c.

Note.—The Derivatives here alluded to seem to be analogous to such English words as the following: (to) d*on*, d*off*, &c. from *on*, *off*, &c.

Kinds of Verbs. Returning to the second head of the first General division of our subject (p. 15), we have to observe that the Verb may be considered as of three kinds—the Impersonal, the Intransitive, and the Transitive, in their various modes, as already exemplified.

Forms. The forms of the Verb, as exhibited in its numerous inflections, are the subject of the last General head, which comprises the topics of Conjugation, Voice, Mood, Tense, &c. in the *positive*, *suppositive*, and *doubtful* (and, in the Chippeway, *negative*) forms. (See Accidence.)

PART II.

ACCIDENCE.

Chapter I.

Sect. I.

Having, in the preceding pages, given an outline of the Cree and Chippeway Verb and its forms, I proceed now to enter more fully into the grammatical details of these languages—and, first,

OF THE NOUN.

The Cree and Chippeway Nouns are divisible into two classes, analogous to those of Gender in European languages, but more appropriately denominated, in these tongues, the Animate and the Inanimate classes—the former in the plural ending in *-ŭk* or *-wŭk* (Chip. *-ug*, *-og*, or *-wug*), the latter in *-ă* (Chip. *-een*, *-un*).[100]

	CREE.	*CHIPPEWAY.*
A Bear	Múskwah	Múkwah
Bears	Múskw-*uk*	Múkw-*ug*
A Duck	Séeseep	Shéesheep
Ducks	Séeséep-*uk*	Shéeshéep-*ug*

[100] i. 6. 30. Enéne*h* (homo).. a man.
i. 4. Enéne*wug* (id.) .. men, people.
xxi. 12. Oog′em*ah* .. a chief, " the Lord."
vii. 26. xix. 6. Oog′em*og*. . chiefs, " the rulers," " officers."
i. 1. Ek′edóowin .. a word.
vii. 9. Ekedóowin-*un* .. words.

A Shoe	Múskesin	Mŭkesin
Shoes	Múskes'in-*ă*	Muck'esin-*un*
A River	Séepee	Séepee
Rivers	Séepee-*ă*	Séepee-*wun*

A person	I'*ă*	Persons	I'-*uck*[101]
A thing	I'*ă*	Things	I'-*ee*

The Animate plural, *-uk* (Chip. *-ug*), is, when in regimen with the *third* person, changed into *ă* (Chip. *-un*). See *Syntax*.

Many *Inanimate* nouns, however, from possessing some real or imaginary Excellence, are personified or class as *Animates*.

Abstract and *Instrumentive* nouns, ending respectively in *-win* and *-gun* (sing.), class as Inanimates.

Note.—This Substantive ending, *-win*, appended to verbal *roots*, or their *formatives*, is equivalent, generally, to the English terminations, *-ence*, *-ness*, *-ment*, *-ion*, *-ty*, *ing*, &c. as is, in like manner, the termination *-gun* to the *-er*, &c. of English Instrumentive nouns.

The Substantive termination *-kon*, quasi, "made," is used to signify an IMAGE or representation of a thing.

Nískă...a goose; Nísk-*ekón*...an *artificial* goose, used by the Indians as a decoy.

Wâtee...a vault or hole in the earth.

Wâtee-kón...an artificial vault, a cellar.

Mistick...a tree; Mistick-oo-kón ..an artificial tree, a long pole fixed up, e.g. as a beacon, &c.

Oowássis...a child; Oowássis-ekón-*is* (*dim.*)...a *little* artificial child, a doll.

Nouns have their Diminutives, ending, in the singular number, in *-is* or *-oos*.

[101] vii. 25. A'hyaho*g* .. persons, "them."
iii. 12. A'hye*ëen* .. things.

Moost'oos, a buffalo (bison)	Moost'oos'*oos*
Mistick, a tree	Mistick-*oos*
Mook'oman, a knife	Mookomán-*is*
Assínnee, a stone	Assínn-*is*

It may be added, that the force of the Diminutive is encreased, generally, by the "conversion" of the casual, as well as the "constant," *s*, into its cognates *sh*, or (*t*)*sh* (*t*)*ch*, especially the latter, as,

Oowâssis...a child.
Oowâshish...a little child.
Oowâ(t)chee(t)ch...a very little child.

Note.—The above modification of the Consonant seems analogous to Angl. "little" when pronounced "leettle;" &c.

In some cases a modification of the Diminutive sign, as, *-ais*, *-aish*, or *aitch*, signifies *mean, defective, contemptible*, &c.

Of Cases.

The Cases of the Noun are transferred to the Verb (see Part I.), with the exception of the *Vocative*, which, in Cree, takes in the plural, *-etík*.[102]

Woman!	Eskwáyoo!
Women!	Eskwayw-*etick*!
Such a one!	I'*ă*!
Id. plur.	I'-*etick!*

The *Ablative* case also may be expressed (as well as by the Verb, p. 121) by the Preposition *oot'che* (Chip. *oon'je*), from, with, &c. placed before or after its noun, &c. (See *Syntax.*)

Of leather (material)	Pahk'éggin *oot'che.*
With a needle (instrument)	Sàpóo-n-egun (pierc-er) *oot'che.*

[102] iv. 11. Equá .. a woman.
viii. 10. Equá! .. (*O*) woman!
iv. 11. Oog'emah! .. (*O*) chief, sir!
xi. 41. xii. 27. 28. *N'oosá!* .. (*O*) father!

From the tent (*at*)	Meeg'ewâp-*ick oot'che*
From the ceiling (e.g. it hangs, or falls)	Espím-*ick oot'che*, i.e. *from on* high
Because it rains	Hè kímmewâk (subj.) *oot'che*

The cognate labials (for so I designate them, vide infra), *oo* and *m*, are, in certain positions, *possessive* signs—the former when prefixed (in the possess. verb, p. 140), the latter when affixed, to the noun possessed—both generally expressing the force of the English "intensive" term, *own*, as,[103]

Ustís...a mitten or glove; Ustís-*uk*...gloves.
Net' ustís-*im*...*my own* glove.
Net' ustis-*im-uk*...*my own* gloves.

Note.—*Oo* (or *oot*) is a mode of the preposition *oot'che*, of, from, &c.

The *Local* (or Locative) case, as it has been appropriately called, is expressed by the affixed sign, *-k* or *-g*, with generally a connecting vowel, as, *-ak*, *-ik*, *ōk*, (Chip. *-g*, *-ng*, *-ing*, *-ong*, &c.) implying, at, in, on, &c. as,[104]

Wâtee...a vault or cave.
Wâtee-*k*...vault-*in*, *in* a, or the, vault.
Mewút...a bag.
Mewút-*ik* ..*in* the bag.
Mistíck...a tree.
Místick-*ōk*...*in* or *on* the tree.

[103] iv. 32. vi. 27. Méjim .. food, "meat."
iv. 34. *Ne* méjim-*im* .. *my* food, "my meat."
iv. 23. Kezhig .. day, "hour."
vii. 30. *Oo* kezhig-*oom* .. *his* day, "*his* hour."
Oog'emah .. chief, principal, king.
xii. 15. *Ked'* oog'emóm .. *thy* king.

[104] iii. 17. Ahk'*eh* .. the earth, "the world."
iii. 17. 19. Ahk'ee*ng* .. *in*, or *into*, the earth, or "world."
i. 33. Né*beh* .. water.
ii. 4. Né*béeng* .. *in* the water.
vi. 1. 18. Kéche-gahmé .. the great water, the sea.
xxi. 1. 7. Kéchegahmée*ng* .. *at*, *in*, or *into* the sea.
iii. 10. Israel-*ing* .. *in* Israel.

If the noun be used with a possessive pronoun in the *plural* number, the above-mentioned "constant" element (*k* or *g*) is affixed to the *latter*, as,[105]

[*Ne* wut...*my* bag.
Ne wut-*ik*...*in my* bag.
Ne wút-*enán*...*our* (1.3.) bag.]
Ne wut-enà*k*...*in* our bag.

Section II.

OF THE PRONOUN.

The Algonquin Pronouns are, as in European languages, Personal, Possessive, Demonstrative, Relative, Interrogative, and Indefinite.

PERSONAL PRONOUNS.

	CREE.	*CHIPPEWAY.*
I	Néthă	Neen
Thou	Kéthă	Keen
He or it	Wéthă	Ween
We (*I* and *he*, or *I* and *they*)	Nétha-nan	Nén-awun
We (*I* and *thou*, or *I* and *ye*)	Kéthá-now	Kén-awun
Ye	Kétha-wow	Kén-ahwah
They	Wétha-wow	Wén-ahwah

[105] [xix. 11. *Ne* yówh . . *my* body, "me."
xv. 4. 5. *Ne* yáhw*ing*. . *in my* body, "in me."
xx. 20. Oopema *oo* weyówh . . the side (of) *his* body, "his side."
iii. 36. *Oo* wéyáhw*ing* . . *in* or *on his* body, "on him."]
ix. 19. *Ke* gwés-*ewah* . . *your* son.
v. 38. viii. 37. xv. 4. Ke yáhw-ew*óng* . . *in* your body, "in you."
xvi. 6. *Ke* dá-*ewó-ng* . . *in your* heart.
viii. 17. x. 34. *Ke* káhgekwáwin-*ewó-ng* . . *in your* law.
viii. 21. *Ke* bahtáhzewin-*ewó-ng* . . *in your* wickedness, sins.

Possessive Pronouns...Absolute.

The Possessive Pronouns are expressed before nouns as the Personal before verbs, that is, in the abbreviated form; in the following examples, however, (with a few others) we have *N'* instead of *Net'; K'* instead of *Ket';* and euphony suppresses the *Oot* of the third person.[106] (See Poss. Pron. Relat.)

[106] ii. 16. v. 17. vi. 32. &c. *N'*oos .. *my* father.
viii. 19. *K'*oos .. *thy* father.
vi. 42. Oos-*un* .. *his* father.
iv. 12. viii. 53, *N'*oos*enón* (1.3.) .. *our* father.
viii. 38. 41. 44. 56. *K'*oos*ewáh* .. *your* father.
iv. 20. vi. 31. *N'*oos*enón-ig* (1.3.) .. *our* father-*s*.
vi. 49. 58. *K'*oos*ewó-g* .. *your* father-*s*.

vi. 51. *Ne* wéyos .. *my* flesh.
iv. 49. *Ne* néjáhnis .. *my* child.
vii. 6. 8. *Nin* kézheg-*oom* .. *my* day, " time."
v. 24. *Nind'* ékedóowin .. *my* word.
x. 16. *Nind'* enwáywin .. *my* saying, " voice."
iv. 50. xix. 26. *Ke* gwis . *thy* son.
v. 8. *Ke* nébáhgun .. *thy* bed.
iv. 42. *Ked'* ékedóowin .. *thy* saying, word.
vii. 3. *Ked'* áhnookéwin-*un* .. *thy* labours, works.
i. 42. 45. *Oo* gwés*un* .. *his* son.
vi. 52. *Oo* wéyos .. *his* flesh.
v. 28. *Ood'* ékedóowin .. *his* voice.
i. 27. *Oo* máhkezin-*un* .. *his* shoe-*s*.
iii. 21. *Ood'* ézhechegáwin-*un* (act.) .. *his* doing-*s*, " *his* deeds."

iii. 11. *Nin* debáhjemóowin*enón* (1.3.) .. *our* relation, " witness."
ix. 19. *Ke* gwés-*ewah*. . *your* son.
ix. 41. *Ke* báhtahzéwin-*ewáh* .. *your* badness, " sin."
xix. 14. *Ked'* oog'emáhm-*ewáh* .. *your* chief, " king."
vii. 6. *Ke* kézhig-oom-*ewáh* .. *your* day.
iii. 1. xix. 19. *Ood'* oog'emáhm-*ewon* .. *their* chief.
iii. 19. *Ood'* ézhechegáwin-*ewáh* (act.) .. their doing, " deeds."
viii. 17. *Oo* tebáhjemóowin-*ewáh* .. *their* relation, " testimony."

	CREE.	CHIPPEWAY.
My father	*N'*ootáwee	*N'*oos
Thy father	*K'*ootáwee	*K'*oos
His father	Ootáwee	Oos
Our (*I* and *he*) father	*N'*ootáwee-*nán*	*N'*oos-*enón*
Our (*I* and *thou*)	*K'*ootáwee-*nów*	*K'*oos′-*enón*
Your	*K'*ootáwee-*oowów*	*K'*oos-*ewáh*
Their	Ootáwee-*oowów*	Oos′-*ewón*
My father*s*	N'ootáwee-*uk*	N'oos′-*ug*
Thy father*s*	K'ootáwee-*uk*	K'oos′-*ug*
His father*s*	Ootáwee-*ă*	Oos′*un*
Our (I and he) &c.	N'ootáwee-nán-*uk*	N'oos′enón-*ig*
Our (I and thou) &c.	K'ootáwee-nów-*uk*	K'oos′-enón-*ig*
Your father*s*	K'ootáwee-oowów-*uk*	K'oos′-ewó-*g*
Their father*s*	Ootáwee-oowów-ă	Oos′-ewáh-*won*

Possessive Pronouns...Relative.

These are no other than the Possessive form of the *Generic Noun I'a,* Angl. *person* or *thing.* (See p. 135.) The Chippeways add the Possessive *m.* (p. 184).

CREE.	*Singular.*	CHIPPEWAY.
Net' I′a-n (i.e. my thing), mine (=my-n)		Nind ahy′ee-*m*
Ket' I′an, thine (= thy-n)		Ked' ahy′ee*m*
Oot' I′an, his (= his-n, vulg.)		Ood' ahy′ee*m*
Net' I′an-enán (1.3.), ours		Nind ahy′ee*m*-enón
Ket' I′an-enów (1.2.), ours		Ked' ahy′ee*m*-enón
Ket' I′an-oowów, yours		Ked' ahy′ee*m*-ewáh
Oot' I′an-oowów, theirs		Ood' ahy′ee*m*-ewón
	Plural.	
Net' I′an-uk, mine (Fr. *les miens*)		Nind ahy′ee*m*-ug
Ket' I′an-uk		Ked' ahy′ee*m*-ug
Oot' I′an-ă		Ood' ahy′ee*m*-un
Net' I′an-enàn-uk (1.3.)		Nind ahy′ee*m*-enón-ig
Ket' I′an-enów-uk (1.2.)		Ked' ahy′ee*m*-enón-ig
Ket' I′an-oowów-uk		Ked' ăhy′ee*m*-ewâ-g
Oot' I′an-oowów-ă		Ood' ahy′ee*m*-ewáh-won

Pronouns Demonstrative.[107]

	CREE.	CHIP.
This (anim.)	Ow′ă	Wowh
(inan.)	Oom′ă	Oowh
These (anim.)	Ook′oo (or Ook′ee)	Oogoowh
(inan.)	Oóhoo (or Oohee)	Oonoowh
That (anim.)	Unnă	Owh
(inan.)	Unnemă	Ewh
Those (anim.)	Unnekee	Egewh
(inan.)	Unnehee	Enéwh

Singular.	CREE.	Plural.
A′ywokoo (anim.), the self same		A′ywokw-únnick
A′ywokoo (inan.), id.		A′ywokw-únnee

(See *Syntax.*)

[107] i. 15. Mésah *wówh* káh debáhjem*ahg*(*ug*)-ébun . . why *this* (is he) whom *I* related *him.*

ix. 19. Ménah *wówh ke* gwés-*ewáh* ? . . why (is) *this your* son. . ?

ii. 16. Máhjéwen*ik oog′oowh* (anim. plur.) . . take *ye* away *these.*

xvii. 11. *Oog′oowh.* . ahk′ee*ng* ahyáhw*ug.* . *these* the world-*in they* are.

iv. 15. *Oowh* nébeh . . *this* water.

xvi. 17. Wágoonáin *oowh* án*enúng* (subj.) . . what (is) *this* (which) *he* saith to *us.*

viii. 40. Káh ween *oowh* ke ézhechegáse . . not *this he* has *not* done.

iii. 22. Oonoowh . . these, " these things."

xx. 31. *Oon′oowh′* . . ke oozh′ebeëgahdáw*un* (part. pass.) . . *these* have been written.

xxi. 24. Wowh mínzhenawá káh debáhdood*úng oon′oowh* . . this (is) the disciple who narrateth, " testifieth of," *these* (things).

viii. 10. *E′géwh* ánahmem*ékig* (subj.) . . *those* (who plur.) accuse-*thee.*

xvii. 12. *Egéwh* kah méenzh*éyahn*(*yun*)*ig* . . . *those* whom *thou* hast given *me, them.*

iii. 11. *Ewh* kakáindahm*óng* . . *that we* know
Ewh kah wáhbundahm*óng* . . *that* which *we* saw.

iv. 37. *Ewh* ékedóowin . . *that* saying.

viii. 29. *Enéwh* mánwáind*úngin* . . *those* [*things*] (which) *he* approves *them.*

Pronouns Relative.

The Pronoun Relative, referring (in Cree and Chippeway) to a definite or an indefinite antecedent, is represented—the former by the indeclinable particle *kà* or *gà* (Chip. *kah,* Jones)—the latter by the "flat vowel" (p. 168). See *Syntax.*

Pronouns Interrogative.[108]

	Cree.	Chip.
Who? (sing.)	Ow′enă	Wain′ain′
(plur.)	Owín-ekee	Wain′ain′-ug
What?	Kékoo	Kágoo
What (thing)	Kékwan	Wágoonain′
	Kékwán-ee (things)	Wágoonain′-un
Which? (anim.)	Tànă	
(inan.)	Tànemah	
(anim. plur.)	Tàn-ánekee	
(inan. id.)	Tàn-ánehee	

Pronouns Indefinite.[109]

Some one, any one	Ow′eŭk	Ah′weă
Something, anything	Kékwan	Kágoo
Whosoever	Ow′enă	Wágwain
Whatsoever	Kékwan	Wágóodoogwain

[108] viii. 25. xxi. 12. *Wánáin* kéen? .. *who* (art) thou?
ix. 36. Wánáin ówh? .. who (is) that?
xvi. 18. *Wágoonáin* ewh ádúng ... *what* (is) that (which) *he* says, means.
iv. 27. Wágoonáin aind′ahwáind*ahmun*? .. what seekest *thou*?

[109] xiii. 28. Kah (dush) *áhweyah* .. (now) not *any one,* "no man."
viii. 33. Kah wékah *áhweyah* .. not ever, "never," *any one.*
xv. 6. Késhpin áhweyah .. if any one, "if a man."

xv. 5. Káh ween *kágoo* .. not *any thing,* "nothing."
xiii. 29. *Kágoo* che ménód .. *something* that *he* give (to) *them.*

xix. 12. *Wágwáin* wágemáhwe-*édezoo*gwáin (*reflect.* dub.). . *whosoever* chief-*maketh-himself.*

Section III.

OF THE VERB.

Paragraph I.

The Algonquin Verb may be considered as of three kinds, namely, the Impersonal, the Intransitive, and the Transitive. First, of the Impersonal.

Note.—The great obstruction to a Theoretical knowledge of these tongues is found in the manifold powers and anomalous structure of the verb. The root uniting with *formative* signs of different signification and *personal* signs in different relations, is often in a manner lost amongst its accessories. To separate these—to assign to each its proper meaning —to ascertain the various order in which they respectively combine —is, to the learner of these languages, only *oral*, an undertaking of no ordinary magnitude; an unwearying diligence, joined with much practice, can alone accomplish it. These difficulties, however, overcome, we discover in the varying *forms* of the Indian verb a number of elements or signs—not, as some imagine, arbitrarily linked together, but *systematically* combined, on a plan founded on certain laws, which fit them to perform, in their several relative positions, every required purpose of Construction—of Language, in a manner as *effective*, and, viewed as a whole, as *simple*, as that of the corresponding elements, or WORDS, in languages where the verb has a less compounded form.

With this complex subject, then, before us, and having already noticed,

v. 4. Wágwáin(dush)nétum bákoobe*g*wáin .. whosoever (" then") first waded, entered the water.

vi. 54. Wágwáin máhje*g*wáin .. whoso eateth *it*.

xi. 26. Wágwáin (dush) pamáhteze*g*wáin .. whosoever (and) liveth.

xii. 50. *Wágóodoogwain* .. ewh ákedooy*ón* .. *whatsoever* that (which) *I* speak.

xv. 16. Wágóodoogwain ka undóodahmahw*áhwág*wain.. whatsoever *ye* shall request (of) *him*.

xvi. 13. Wágóodoogwain ka noond'ahmoo*g*wain .. whatsoever *he* shall hear.

under the head of Derivative Verbs, the formative signs connecting the root with the inflection, we now proceed to the inflection itself, first, singly; and, secondly, with the superadded formatives of *Supposition*, &c. which, regarding only the mind of the speaker, hold the last place. To the above will be subjoined the *negative* form of the *Chippeway* verb.

We shall begin our Exposition with premising that the Algonquin possesses in common with the European verb, all the modifying circumstances of Conjugation, Voice, Mood, Tense, Number, and Person (anim. and inan.); that it is, in short, the European verb—but sometimes much more (p. 77).

The Moods will be considered as three in number, viz. the Indicative, the Subjunctive, and the Imperative. The Indicative is declarative, absolutely. The Subjunctive is, also, declarative, but *relatively* or dependently only. See *Syntax*. The English Infinitive is, as already observed, resolved into the Subjunctive. The English Participle Present is expressed (as in *French*) by a *personal* verb. (Vide infra.)

Note.—From the Present of the above moods are formed their other tenses respectively.

INDICATIVE. [110]

Pres.	Pépoo*n*...*it is* winter.
Pret.	Pépoon-*oop'un*...*it was* winter.
Fut.	*Kúttă* pépoo*n*...*it will be* winter.
Comp. of pres.	*Ke* pépoo*n*...*it has* (been) winter.
Comp. of pret.	*Ke* pépoo*n-oopun*...*it had* (been) winter.

[110] [v. 9. Ewh kézhig .. that day.]
v. 10. A'hnahmeá-kézheg*ud*.. *it is* pray(ing)-day, "the Sabbath day."
ix. 4. Pé-tébek*ud*.. hither-night *it is*, night cometh.
v. 9. ix. 14. A'hnahmeá-kézheg*ud-óopun* . . . *it was* pray(ing)-day, the Sabbath.
xiii. 30. Tébek*ahd(ud)-óobun* .. *it was* night.
x. 22. Pépoon-*óobun* .. *it was* winter.
xviii. 18. Kesenáhmahg*ahd(ud)-óobun* .. *it was* cold (weather).
xviii. 28. Kekezhápáhwahg*ahd(ud)óobun* .. *it was* early (in the morning).

SUBJUNCTIVE.[111]

Pres.	(Hè) pepóo*k*...(as) *it is* winter.
Pret.	(Hè) pepóo*k-oopun*...(as) *it was* winter.
Fut.	Pépoo*ké*...*when it shall* (be) winter.
Comp. of pres.	(Hè) *ke* pepóo*k*...(as) *it has been* winter.
Comp. of pret.	(Hè) *ke* pepoo*k'oopún*...(as) *it had been* winter.
Indef. Tense	Pàpoo*k* (flat vow.)...when *it is* winter, or Angl. in the winter.

The Preterite, and the Compound of the Present, Tenses are analogous in *use*, as well as in signification, to the same tenses in the *French* language.

PARAGRAPH II.

The INTRANSITIVE verb has, in its several conjugations, two forms, namely, the Animate or Personal, and the Inanimate, which last has the *third* person only (pp. 131. 181.).

The Personal pronouns, when in connection with the verb, are abbreviated or "converted" thus, 1, *Ne*, or (before a vowel) *Net*; 2, *Ke* or *Ket*; 3, *Oo* or *Oot*. (p. 51.) [Chip. *Ne*, *Nin*, or *Nind*; *Ke* or *Ket*; *Oo* or *Ood*.]

Note.—The sign of the third person is *not* prefixed in the *Present* tense; in Cree it is *affixed*.

The first and second persons singular (Indic.) have their terminations alike.

CREE—Indicative Singular.

	1.	2.	3.	
1. (Ne, &c.)	Nip-án	-án	-ów (I, &c.)	sleep.
2. (Net', &c.)	Ap-in	-in	-u	sit.
3. (Ne, &c.)	Pémoot-án	-án	-áyoo	walk.
4. (Ne, &c.)	Ket-óon	-óon	-óo	speak.
5. (Net', &c.)	Ach'-én	-én	-éoo	move.
6. (Net', &c.)	Itéthet-en	-én	-úm	think.
7. (Ne, &c.)	Túckoos-ínnin	-ínnin	-in	arrive (by land)

[111] ix. 4. Mágwah .. kézheg*uk* . while *it is* day.

vii. 23. *A'*nahmea-kézheg*ahk-in* (flat vowel) .. when (indef.) *it is* pray-day, on the &c.

vi. 22. xii. 12. Ahpé kah wáhbúng. . the time that *it was* day-light, i.e. the morrow.

The Plural of the Present, Indicative, is formed, by adding to the respective *Sing. Persons* (with sometimes a connecting vowel) the suffixes following, viz.

CREE.—1 Plur. (1.3.) -nan; 1 plur. (1.2.) -à-now; 2 plur. -owów; 3 plur. -ŭk or -wŭk.

CHIPPEWAY.—1 Plur. (1.3.) -min; 1 plur. (1.2.) -min; 2 plur. -m; 3 plur. -ug or -wug (see below): as,

		PLURAL.		
	1 (1.3).	1 (1.2).	2.	3.
1.	Ap′-in*nán*	-in*ànow*	-in*owów*	-ew*ŭk.*
2.	Nip-án*nan*	-án*ànow*	-án*owow*	-ów*ŭk.*
3.	Pémóot-an*nán*	-an*ànow*	-án*owów*	-áy*wŭk.*
4.	Két-oon*nan*	-oon*ànow*	-óno*wów*	-ów*ŭk*
5.	Ach′-èn*nán*	-en*ànow*	-èn*owow*	-éw*ŭk.*
6.	Itéthet-en*nán*	-en*ànow*	-én*owów*	-úm*wŭk.*
7.	Tuckoos-ínnin*nán*	-ínnin*ànow*	-ínnin*owôw*	-ín*wŭk.*

CHIPPEWAY—INDICATIVE, SINGULAR.[112]

	1.	2.	3.	
1. (Nind, &c.)	A′hb	...	-éh	(I, &c.) sit.
2. (Ne, &c.)	Neb-áh	-áh	-áh	&c.
3. (Ne, &c.)	Pémoos-a	-a	-á	
4. (Nind, &c.)	Ekíd	...	-óo	

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1. ix. 25. *Ne* wób .. *I* see.
ix. 7. Ke pé-wáhb(wob)*eh* .. *he* did hither-see, "came seeing."
xxi. 9. Ke áhb*eh* .. *he* was lying, being.
viii. 2. Ke náhmahd-áhb*eh* .. *he* sat down.
ix. 41. *Ne* wáhb-*emin*.. *we* (1.3) see.
vi. 10. Ke náhmahd-áhbe*wug* .. *they* sat down.
xiv. 19. *Ne* bemáhtis .. *I* live.
viii. 53. *Ket* ahpét-áindáhgoos (indef. pass.) ...*thou* art so-much-thought, esteemed, considered.
v. 50. 51. Pemáhteze .. *he* liveth.
ix. 9. Ezhe-náhgoose*h* (indef. pass.) .. *he* is so-seen, resembles.
x. i. Kemóode-shke*h* (freq.) .. *he* steals-often, is a thief.
xi. 3. A′hkooze.. *he is* sick.
xvi. 7. *Ked* en-áindáhgooz*im* .. *ye* are so-thought, considered.

5. (Nind, &c.)	Aunj′	...	-éh
6. (Nind, &c.)	Enaind′-um	-um	-um
7. (Ne, &c.)	Táhgwesh-in	-in	-in

Note.—In the first, fourth, and fifth conjugations, the Chippeways *drop* the (Cree) inflections of the first and second persons (sing.).

xiii. 10. *Ke* bénez*im* .. *ye* are clean.
v. 25. Tah bemáhtezé*wug* .. *they* shall live.
vi. 17. 24. Ke boozew*ug* .. *they* embarked.

2. xi. 11. *Nind* ezh*áh* .. *I* go.
viii. 21. xiv. 28. *Ne* máhj*áh* .. *I* go away, depart.
xii. 36. iv. 43. Ke máhj*áh* .. *he* went away.
ii. 12. Ke ezh*áh* éwede .. *he* went there.
vi. 67. *Ke* we máhj*óm* .. *ye* wish to go away.
iv. 45. Ke ezháh-*wug* .. *they* have gone, " went."

3. xvi. 7. *Nin* dápw*á* .. *I* true-say, tell the truth.
iv. 17. 18. *Ke* tápw*á* .. *thou* tellest the truth.
vii. 1. Ke pahpáhmoos*á* .. *he* walked about.
iii. 4. Tah béendeg*á* .. will or can *he* enter.

vii. 21. *Nin* ge ézhecheg*á* (indef.).. *I* have done, executed.
iii. 10. *Ke* kékenooáhmahg*á* .. *thou* teachest.
xii. 34. *Nin* ge nóondahgá*min* .. *we* (1.3) have heard.
viii. 38. 41. *Ket* ézhechegá*im* .. *ye* do.
iv. 38. *Ke* ke béendegá*im*.. *ye* have entered.

4. x. 34. *Nin* ke ekíd .. *I* have said.
viii. 52. *Ket* ekíd .. *thou* sayest.
i. 42. *Ke* kah ezhénekaus (reflect.) .. *thou* shalt be named.
i. 42. ix. 38. Ke ékedo*o* .. *he* has said.
x. 30. *Ne* bázhegóo*min* .. *we* are one.
iv. 20. ix. 41. xiii. 13. *Ked* ékedóo*m* .. *ye* say.
viii. 21. *Ke* gah nebóo*m* .. *ye* shall die.
viii. 53. Ke nébóo*wug* .. *they* have died.
vi. 14. 42. Ke ékedóo*wug* .. *they* have said.

6. xxi. 25. xvii. 24. *Nind* enáind*um* .. *I* think, will, intend.
xvi. 2. Tah enáind*um* .. *he* will think.
iv. 42. vi. 69. *Nin* tápwá-áindah*min* .. *we* (1.3) true-think, believe.
xvi. 31. *Ke* tápwa-áindó*m* .. *ye* believe.
xviii. 39. *Ked* enáindó*m* nah.. ? .. *ye* think, will, intend (*nah,* inter.)?
xiii. 29. Ke enáindáhmoo*g* .. *they* have thought.

PLURAL.

	1 (1.3)	1 (1.2)	2.	3.
1.	Ahb′-e*min*	-e*min*	-i*m*	-eh*wug*.
2.	Neb-áh*min*	-áh*min*	-áh*m*	-áh*wug*
3.	Pémoos-á*min*	-á*min*	-ā*m*	-á*wug*.
4.	Ekid-ó*omin*	-ó*omin*	-oo*m*	-ó*owug*.
5.	Aunj′-e*min*	-e*min*	-é*em*	-é*wug*.
6.	Enáind-ah*min*	-ah*min*	-áh*m*	-úm*oog*.
7.	Táhgwesh-íne*min*	-íne*min*	-ín*im*	-ín*wug*.

The Pronouns which, in the *Indicative*, are prefixed to the Singular number are prefixed also, in the same form, to the Plural, as below;

Note.—This seems analogous to the Provincial *French, j'aime, j'aim-ons, &c.*

CREE.—*Ne* ket-óon, *I* speak; *Ke* ketóon, *thou* speakest; Ketó*o*, *he* speaks; *Ne* ketóon-*nan*, *we* (1.3.) speak; *Ke* kétoon-*ànow*, *we* (1.2.) speak; *Ke* ketóon-*owów*, *ye* speak; Ketó*o*-*wŭk*, *they* speak.

CHIPPEWAY.—*Nind* ekíd, *I* speak; *Ked* ékid, *thou* speakest; ékid*óo*, *he* speaks; *Nind* ékidóo-*min*, *we* (1.3.) speak; *Ked* ékedóo-*min*, *we* (1.2.) speak; *Ked* ékedóo-*m*, *ye* speak; ékedóo-*wug*, *they* speak.

CREE—SUBJUNCTIVE, SINGULAR.

	1.	2.	3.
1.	Ap-e*án*	-é*un*	-i*t*
2.	Nip-ī*án*	-ī*un*	-á*t*
3.	Pemóot-e*án*	-é*un*	-á*it*
4.	Ketóo-y*án*	-y*un*	-*t*
5.	Ach′-e*án*	-é*un*	-è*t*
6.	Ethéthet-umm*án*	-úmm*un*	-à*k*
7.	T′uckoos-ínne*án*	-ínne*un*	-é*ek*

PLURAL.

	1 (1.3).	1 (1.2).	2.	3.
1.	Ap-e*àk*	-e*ăk*	-e*áig*	-it*wów*
2.	Nip-ī*àk*	-ī*ăk*	-ī*aig*	-át*wow*

7. iv. 5. xi. 28. Ke táhgweshi*n* .. *he* has arrived.
xi. 32. Ke ahpúngeshi*n* .. *he* (*she*) has fallen.

3.	Pemóot-eà*k*	-eă*k*	-eá*ig*	-ait*wów*
4.	Ketóo-yà*k*	-yă*k*	-yá*ig*	-t*wów*
5.	Ach′-eà*k*	-eă*k*	-eá*ig*	-èt*wów*
6.	Etéthet-ummà*k*	-ummă*k*	-umm*áig*	-àk*wôw*
7.	Túckoos-ínneà*k*	-ínneă*k*	-ínney*áig*	-eek*wów*

Chippeway—Subjunctive, Singular.[113]

	1.	2.	3.
1.	Ahb-ey*ón*	-éy*un*	-i*d*
2.	Neb-áhy*ón*	-áhy*un*	-o*d*
3.	Pemóos-ay*ón*	-áy*un*	-ai*d*

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1. ix. 11. Ke wáhbe-*yon* .. (and) *I* have seen, " received sight."
ix. 10. Kah ezhe-wáhbe*yun* .. that *thou* so-seest.
ix. 39. Che wáhbe*wód* (defin.) .. that *they* see.
Wáhyáhbe*jig* (indef. flat vow.).. *they* who see.

2. xiii. 36. A′zhah*yon* .. (whither) *I* go.
Ahn' eende ázháh*yun* ?.. whither goest *thou ?*
xiii. i. Che ezhó*d* .. that *he* (should) go.
v. 29. Che ézhah*wód* .. that *they* go.
vi. 21. Emáh ázhah*wód* .. where *they* went.
x. 8. Kah pé-áhy-ezháh*jig* (plur.) .. who hither-passed, came.

3. viii. 46. Késhpin tápway*ón* .. if *I* say truth.
x. 38. Késhpin .. ézhechegá*yon* .. if *I* do.
iii. 2. vii. 3. Ewh ázhechegá*yun* .. which *thou* doest.
viii. 4. Ká*k*enooáhmahgá*yun* (flat vow.).. *thou* who teachest,"master."
xi. 9. Pémoos*aid* .. (if) *he* walk.
v. 24. Ke béendeg*aid* .. *he* has entered.
xiii. 15. Che ézhechegá*yáig* .. that *ye* do.
xx. 10. Ke kéwa*wód* .. *they* returned.
xiv. 27. Azhe mégewa*wód*.. as *they* give.
ii. 11. *A*dahwa*jig* (flat vow.).. *they* who exchanged, bartered.
v. 29. Kah ménoo-ézhechegâ*jig* .. *they* who well-do.

4. v. 34. Wáinje ékedoo*yón* .. whence, " wherefore" *I* say.
xii. 34. Wáinje ékedóo*yun*.. ? .. whence sayest *thou* .. ?
iii. 27. Ke ékedoo*d* .. (and) *he* said.
viii. 53. Kah néboo*d* .. *who* is dead.
x. 12. O′ozhemoo*d* (dush).. (and) *he* fleeth.

4.	Ekedóo-y*ón*	-y*un*	-*d*
5.	Aunj-ey*ón*	-éy*un*	-á*id*
6.	Enáind-umm*ón*	-úmmm*un*	-*ung*
7.	Táhgwesh-ínney*ón*	-ínney*un*	-*íng*

PLURAL.

	1 (1.3).	1 (1.2).	2.	3.
1.	Ahb-ey*óng*	-ey*ung*	-ey*áig*	-e*wód*
2.	Neb-áhy*óng*	-áhy*ung*	-áhy*áig*	-áh*wód*
3.	Pemóos-ay*óng*	-ay*ung*	-ay*áig*	-a*wód*
4.	Ekedóo-y*óng*	-y*ung*	-y*áig*	-*wod*
5.	Aunj-ey*óng*	-ey*ung*	-ey*áig*	-e*wód*
6.	Enáind-umm*óng*	-umm*ung*	-umm*áig*	-ummoo*wód*
7.	Táhgwesh-ínney*óng*	-ínney*ung*	-inney*áig*	-innoo*wód*

xiv. 8. Che dábahg-ánemoo*yóng* (1.3) .. that *we* enough-think be satisfied.

xvii. 22. A'zhe pázhegoo*yúng* (1.2).. as *we* are one.

v. 34 Che nóojemoo*yáig* .. that *ye* escape.

vii. 15. Ke ékedoo*wod* .. *they* said.

xvii. 21. Che pázhegoo*wód* .. that *they* be one.

6. iv. 53. Kek-áind*ung* .. (thus) *he* knows, "knew."

xvi. 21. Wés*ahg*(*ug*)-áind*ung* .. *he* (*she*) anguished.

xi. 15. xix. 35. Che tápway-áindahm*áig* .. that *ye* may true-think, believe.

xiii. 22. Ke gwénahwe-enáindahmoo*wód* .. . *they* lack-thought were at a loss, &c.

viii. 9. Kah nóond*ahgig* (indef.) .. *they* who heard.

7. xxi. 22. Náhnonzh táhgweshen*ón* .. till *I* arrive.

xvi. 28. Ke táhgweshen*ón* .. (and) *I* am arrived.

iv. 25. Ahpé ke táhgweshi*ng* .. when *he* has arrived.

xi. 41. Emáh shíngeshi*ng* (sing.) .. there which lay.

vi. 26. Kiya tábesín-e*yáig* .. and *ye* were filled.

vi. 12. Kah tábesíne*wód* .. (when) *they* were filled.

v. 3. Shingeshín-oo*wód*.. *they* lay.

vi. 5. Che wésene*wód* .. that *they* eat.

vi. 13. Kah wésiné*jig* (plur. indef.) .. who eat, had eaten.

xii. 12. Kah táhgweshi*ng*(*ig*) .. (id.) who arrived

The personal Intransitive verb is represented above as belonging to *seven* conjugational forms; the first FOUR only are however of a GENERAL character, the remainder being of limited use. The third person (sing.) is the Conjugational Sign.

It will be proper to remark here that,

To the first conjugation belongs the Adjective Verb, pp. 25. 27. 49. 114. 115. 142. et seq.

Neuter (accid.) Verb, p. 146.

Augment. of Manner, -wiss*u*; of Energy, -sk*u*. (pp. 69, 70.) Pass. Indef. 115.

To the second, the Verb Substantive;

To the third, the Indeter. and Indef. *Transitives Active*, (p. 104.); and

To the fourth, the Reflective, Simulative, Reciprocal; Accid. and Particip. *Passives*, Anim. (pp. 82. et seq. 111. et seq.)

To the fifth belong some Derivatives of the above Verb.

To the sixth, the Compounds of the above Verb.

To the seventh, Pimissi*n* . . *he* lies (prostrate) and a very few others.

To the *second* and *sixth* Conjugations belong also the Inanimate *-an -an -ow*, and *-en -en -um*, of the (Cree) TRANSITIVE Verb (vide infra).

Adjective Verbs, in their *Inanimate* form (Indic.), end in *-u*, *-in* (subj. *-ik*), *-ow*, *-un* (subj. *-ak*) [Def. pp. 25. et seq. 130.] and *-magun* [Indef.]—the Neuter Inanimate ends in *-magún* (p. 49.); their Plurals are formed by adding *-ă*, or *-wă* (Chip. *-un* or *-wun*) to the Singular. (See *Accid.* Neut. Verbs, p. 146.)

PARAGRAPH III.

The Verb-Substantive (p. 135 et seq.) has, in the Algonquin dialects, a "constant" Attributive sign, or Root; and being a *regular* verb (of our second conjugation) it will be given as an Example of the manner of forming the *Intransitives*, generally. (Abstract Noun, I-à-*win*, Be*ing*. p. 182.) See pp. 77, 78.

The *want* of the AUXILIARY verbs, Angl. to "be", and to "have," is adequately provided for—the former is supplied by the *Verbal*

Inflection, as in the Adjective-verb, e.g. Míthkw-*ow*, *it is* red (Lat. rub-*et*) p. 25.—in the passive forms, Sàke-h*ík* (def. p. 57) Sàke-h*ów* (indef. pp. 107. 110.) *he is* lov*ed* (Lat. am-*atur*)—as well as in the Particip.pass., as, Nĭpá-che-g-*àsoo* (p.112) *he is* kill*ed*; not omitting the Accid. pass. (p. 26), as, Pás-*tayoo*, *it is* dri*ed*.—The latter, viz. "have," is supplied by the indeclinable monosyllabic particle *ke* or *ge* (*g* hard), as above. Indeed not only this but the other declinable words auxiliary to the English tenses, have, in like manner, their equivalents in corresponding *indeclinable* particles, as Indicative Fut. *gă* (Chip. *kah*, JONES); Conditional, *pă*; Optative, *we*; Potential, *kè*, or *gè*; &c. the Inflection *ALWAYS remaining with the Verb* (see *Notes*, passim), as,

[*Ne* nĭp-án	*I* sleep.]
Ne *ke* nĭp-án	I *have* slept.
[Ne nip-á*ti* (pret.)	I slept.]
Ne *ke* nip-á*ti*	I *had* slept.
Ne *gă* nip-a*n*	I *shall* or *will* sleep.
Ne *gă ke* nip-a*n*	I *shall have* slept.
Ne *pă* nip-a*n*	I *should* or *would* sleep.
Ne *pă* nip-*áti*	I *would have* slept.
Ne *we* nip-a*n*	I *wish*, *want*, or am *about*, (to) sleep.
Ne *we* nip-à*ti*	I *wish*ed, &c. (to) sleep.
Ne *gă we* nipán	I *shall wish*, &c. (to) sleep.
Ne *gè* &c. (*g* hard, *è* as *a* in f*a*te)	I *can*, &c,
Ne *pă gè*, &c. &c.	I *should be able*, *could*, &c. &c.

Note.—The auxiliary Particle, *ke*, will be easily distinguished in the subjoined *Notes* from the abbreviated personal Pronoun, *ke*; the former being always in *Roman* characters—the latter in *Italics*. (p. 59.)

Note.—In Mr. JONES'S "Translation" the abovementioned Particles, from their place being before the verb, are often incorrectly *united* to it. In our citations, care has been taken to give them their right position.

Note.—The Cree *a* and the Chippeway *ah* (JONES'S Orthog.) are alike pronounced as in *măn*, or, *fàther*. The Chippeway *a*, according to Mr. JONES'S mode of spelling, is pronounced as in *fate* = Cree *è*.

INDICATIVE, Present, Animate. (p. 136. and *Note* 71.)

CREE.	CHIP.	
Net' I'-a*n*	*Nind* A'HY-ah	*I* am BEing, or existent.

Ket' I'-*an*	*Ked* A'hy-ah	*thou* art &c.
I-*ów* = -*àoo*	Ahy-*áh*	*he* is.
Net' I'-an-*nan*	*Nind* Ahy-áh-*min*	*we* (1.3) are.
Ket' I'-an-*ànow*	*Ked* Ahy-áh-*min*	*we* (1.2) are.
Ket' I'-an-*owów*	*Ked* Ahy-áh-*m*	*ye* are.
I-ów-*ŭk*	Ahy-áh-*wug*	*they* are.

INDETERMINATE.—(*Personal Subject.* p. 98.)

I-á-*newoo*, or I-á-*newun*. Ahy-áh-*m*.....*they* (Fr. *on*) are.

INANIMATE.—(*Defin. or Accid.*)

I-*ów*	Ahy-áh	*it is.*
I-ów-*ă*	Ahy-áh-*wun*	*they* are.

INDEFINITE (*continuous, inherent, &c.*).

I-á-magu*n*	Ahy-áh-mahgu*t*	*It* is.
-*wă*	-*óon*	*They* are.

PRETERITE.[114]

Net' I-á, or, Net' I-á-*ti*	*Nind* A'hy-ahn-áh*bun*	*I* was &c.
Ket' I-á, or, Ket' I-á-*ti*	*Ked* áhy-ahn-áh*bun*	*thou* wast.
Oot' I-á, or, Oot' I-á-*ti*	Ahy-*áh-bun*	*he* was.
Net' I'-a-t-*an*	*Nind* ahy-áh-*min*-áhbun	*we* (1.3) were
Ket' I'-a-t-*ànow*	*Ked* ahy-áh-*min*-áhbun	*we* (1.2) were.
Ket' I-á-t-*owów*	*Ked* ahy-áh-*m*-wáhbun	*ye* were.
Oot' I-á-t-*owow*	Ahy'-áh-bun-*ig*	*they* were.

INANIMATE.

I-*á*-pun	Ahy-*áh*-bun	*it* was BEing,&c.
I-á-pun-*è*	Ahy-áh-bun-*een*	*they* were.

COMP. PRES. AND PRET.

Ne KE' Iá*n*	*Nin* KE' (or GE) ahy-áh	*I* HAVE be(en).
Ne KE' I-á or I-a-TI	*Nin* KE' (*id.*) áhy-áhn-ahBUN	*I* HAD be(en).
&c.	&c.	

114 vi. 62. E'wede ahyáh-*bun* .. there (the same place) *he was* (being).
xi. 6. Emáh ahyáh-*pun* .. where *he was.*
xi. 30. Kayáhbe ahyáh*bun* .. still *he was.*
ix. 25. *Nin* gah-géb-eengwan-áh*bun* (iter.) .. *I was* shut-eyed, blind.
See *Note* 71.

INANIMATE.

Ke I-*ów*	Ke Ahy-áh	*it* has been.
Ke I-ów-*ă*	Ke Ahy-áh-*wun*	*they* have been.
Ke I-á-pun	Ke Ahy-áh-bun	*it* had been.
Ke I-á-pun-*é*	Ke Ahy-áh-bun -*een*	*they* had been.

Note.—The sign of the third person *Oo* (*Oot* before a vowel), *he* or *she*, is, in Cree, prefixed to the preterite, and Comp. of the preterite, Indic. only. The Chippeways omit it altogether in the Intransitive, using it only in the Transitive forms.

Note.—The same element (*-bun* or *-pun*) added to a Proper Name, &c. signifies "late," "deceased," &c. Fr. *feu.*

The Cree Preterite tense exhibits indeed, in its first form (sing.), only the elements of its SUBSTANTIVE Root, *I'ă*, a thing, or *a* BEING; but it will be observed that here, in the verb, they are enunciated differently, the accent being removed from the *I* to the *a*, thus, *Net'* Iá (as above) *I* was. The added *-tī*, in the second form, has the force of the emphatic Angl. *did.* Looking to the other preterites, I consider this Cree preterite (anim.) as being also formed from the Present Tense.

FUTURE.

The Future is formed by the particle *gă* (Chip. *kah*, JONES), third person *gătă* (Chip. *tah*), prefixed to the Present tense, as *Ne gă Ián, I shall* (or will) be; *gătă* I*ów*, will be-*he*, he will be. (See p. 199, and *Notes*, passim.)

SUBJUNCTIVE, Present, Animate. (See *Note* 71.)

In this mood the personal subject, instead of preceding the verb as in the Indicative, is expressed by the INFLECTED *termination.* (p. 77).

I-ī-*án*, or, I'-a-*yán*	ahy-ah-*yán*, or -*yón*	If *I* am being, &c.
I-ī'-*un*, or, I-á-*yun*	ahy-áh-*yun*	*thou* art.
I-*át*	ahy-*ód*	*he* is.
I-ī-*āk*, or, I-a-*yāk*	áhy-ah-*yóng*	*we* (1.3) are.
I-ī'-*ăk*, or, I-á-*yăk*	áhy-áh-*yung*	*we* (1.2) are.
I-ī-*aig*, or, I-*á-yaig*	ahy-áh-*yáig*	*ye* are.
I'-at-*wów* (def. time)	áhy-ah-*wód* (def. time)	*they* are.
Ai-átch-*ik* (indef. time)	*āy*- ódj-*ig* (indef. time)	*they* are.

INDETERMINATE.—(*Pers. Subj.*)

I-á-*newĭk*, or I-à-*k*.....Ahy-ah*ng*, or *ong*... ..*If they* (Fr. *on*) be.

COMP. OF PRES.

Ke I-í-y*an*	Ke Ahy-áh-y*ân*	(as) *I* have been.
&c.	&c.	&c.

INANIMATE.—(*Defin.*)

I-à*k*	Ahy-ó*g*	*it* is.
I-àk-*wow* (def. time)	Ahy-óg-*wah* (def. time)	*they* are.
Ai-àk-*ik* (indef. time)	Ay-óg-*ik* (indef. time)	*they* are.

COMP. OF PRES.

Ke I-à*k*	Ke ahy-ó*g*	*it* has been.
Ke I-àk-*wow*	Ke ahy-óg-*wah*	*they* have been.

Indefinite. (*Contin. Inher.*)

I-á-mag*àk*	Ahy-áh-mahg*àhk*	*It* is.
I-á-magàk-*ee*	Ahy-áh-mahgàhk-*in*	*They* are.

This (Definite) tense is made, in its *several* persons, Indefinite or independent of *Time*, by the FLAT or "altered" vowel; in other words, by changing the Initial *I* (which in this case constitutes the *entire* Root, p. 182) into *è*, or the diphthong *ai*, as exemplified above (p. 201) in the *third* person plural.

It may be proper here to remind the reader that the FLAT vowel (p. 73. et seq.) is formed by changing the *first* vowel of the verb, be it initial or otherwise, into a *longer* vocal element viz. a long vowel or a diphthong, as *ĭ*, or *e*, or *ă*, or *ŭ*, into *è* = *a* in fate; *a* into *eá*, *o* into *eó*, *-oo* into *eóo* = *u*, *oo* (initial) into *wè-*; &c. the speaker laying a suitable stress on the lengthened (first) syllable. Reserving for another place the Exemplification of its important uses in Speech, as distinguishing the INDEFINITE from the DEFINITE, I shall, in addition to what has already been said respecting it, only observe here as follows:

First—Of the above two *Attributive* (verbal) forms, the Derivative or *altered*-vowel form is analogous, both in *extent* of meaning and in use, to the *English* Attribute, when the same is *prefixed* to its Subject, implying *habitual*, *continuous*, *Indefinite* in respect of

Time, as, a " good man ;" a " liv*ing* man." It is found in this QUALIFYING sense, in the Present tense (subj.) only. (See *Syntax*.)

Secondly—The Primitive, or Simple form, is analogous to the English Attribute, when the latter is united to its subject by a copula or in a predicative form—in its Definite or *Accidental* meaning; as, " he is, was, &c. good ;" " he lives, lived, &c." This mode, only, of the verb is formed through the Moods and Tenses.

PRETERITE.[115]

The Preterite of *this* mood, also, is formed by adding to its Present tense the element -pun, with generally a connecting vowel. (See *Addenda*.)

FUTURE.

This tense is expressed by changing the Future Indicative sign, *gă*, " shall or will," into *ge* or *ke*, and placing it, in like manner, before the Present (subj.), as Tan ittă *ke* i-á-*yun?* What place (Where) *shalt* be-*thou?* But with a special reference to *Time*, the following form is used ; when the same particle becomes as in other cases, the sign of the *Compound* tense, viz. " have." (See pres. subj. p. 201.)

I-á-y*án*-e	Ahy-áh-*yón*-in	When *I* shall be.
I-á-y*un*-e	Ahy-áh-*yun*-in	*thou* shalt be.
I-á-*tch*-e	Ahy-*ódj*-in	*he* shall be.
I-a-y*àk*-e	A'hy-ah-*yóng*-in	*we* (1.3) shall be.
I-a-y*ăk*-oo	A'hy-ah-*yúng*-oon	*we* (1.2) shall be.
I-a-y*áik*-oo	A'hy-ah-*yáig*-oon	*ye* shall be.
I'-at-*wów*-e	A'hy-ah*wódj*-in	*they* shall be.

The " altered" first vowel, when used in this form, is equivalent to the English *Indef.* element -ever, as when-*ever*, &c. See *Syntax*.

COMP. OF FUT.

KE I-á-y*án*-e.....When *I* shall HAVE been. &c.

115 xi. 21. Késhpin oomáh áhyáhyáh-b*un* .. if here *thou* wert, " hadst been."

xi. 50. Che óoneshéshey*úng*-oobun .. that *we* (1.2) should be good.

xv. 19. Késhpin tebáindáhgooze*yáig*-oopun .. if *ye* were governed.

Imperative.[116]

The Imperative Mood has *two* tenses, the Present and the Indefinite. The third persons of both tenses are alike, being the same as the third persons of the Fut. Indic.

Present or Definite.

I-*á*	Ahy-áh*n*, or -*ón*	Be *thou.*
Kăta I-*ów*	tah Ahy-áh	Let *him* be.
I-a-*tàk*	Ahy-ah-*dáh*	Let *us* (1.2) be.
I-à-*k*	Ahy-â-*g* or -*áyoog*	Be *ye.*
Kătă I-á-*wŭk*	tah Ahy-áh-*wug*	Let *them* be.

Inanimate.

Kătă I-*ów*	tah Ahy-áh	Let *it* be.
Kătă I-ów-*ă*	tah Ahy-áh-*wun*	Let *them* be.

Indefinite.

The Indefinite (future) tense of this mood is formed of the element *-kun,* of which *k* is the "constant" Sign.

I-á-k-un	Ahy-áh-kun	Be *thou.*
Kătă Iów	tah Ahy-àh	Let *him* be.
I-á-k-*ăk*	Ahy-ah-k*áh*	Let *us* (1.2) be.
I-á-k-*áik*	Ahy-áh-k*éek*	Be *ye.*
Kătă I-*ów*	tah Ahy-áh-*wug*	Let *them* be.

To the above POSITIVE form of the Simple Verb we shall now add the SUPPOSITIVE, the DOUBTFUL or *Hypothetical,* and the (Chippeway) NEGATIVE, forms.

[116] iv. 31. Wésení-*n* . . eat *thou.*
vii. 3. viii. 11. Mahj-â*n* . . depart *thou.*
vii. 3. xx. 17. Ezh-*ón* . . go *thou.*
xiv. 31. Máhjáh-*dáh*. . let *us* (1.2.) depart.
xxi 12. Pè-wésen-*ík* . . hither-eat-*ye,* "come and dine."
xiv. 31. Páhzegwée-*k* . . arise-*ye* (from sitting posture).
xv. 4. 9. Ahy-áh-*yook* . . be-*ye,*
xvi. 33. Oojáp-áindahmoo-*yook* (reflect.). . cheerful-think-*ye.*

Paragraph IV.

SUPPOSITIVE.[117]

The above Simple form of the verb is susceptible of the circumstances of SUPPOSITION and DOUBT; the former is indicated by the added element e-*t'ookè* (Chip. á-*doog*) quasi, "I suppose." It is used in the Indicative only, as follows,

Note.—From the great caution which the Indian observes in narrating events, &c. of which he has not a *personal* knowledge, these SUB-POSITIVE forms are of very frequent occurrence in discourse.

Net' I'-an-et'ookè	*Nind* áhy-ahn-áh-doog	*I* am, I suppose.
Ket' I'-an-et'ookè	*Ked* áhy-ahn-áh-doog	*thou* art.
I'-á-t'ookè	ahy-áh-doogain	*he* is.
Net' I'-an-*nan*-et'ookè	*Nind* ahy-áh-*min*-ádoog	*we* (1.3) are.
Ket' I'-an-*ànow*-et'ookè	*Ked* ahy-áh-*min*-ádoog	*we* (1.2) are.
Ket' I'-an-*owow*-et'ookè	*Ked* ahy-áh-*m*-ádoog	*ye* are.
I'-á-tookè-*nĭk*	ahy-áh-doog-á*nig*	*they* are.

INANIMATE.

I-á-tookè	Ahy-áh-doogain	*it* is I suppose.
I-á-tooké-*nè*	Ahy-áh-doogain-*un*	*they* are I suppose.

The preterite of this mood, instead of e-*t'ookè* takes á-*koo*-pun (3d pers. -*koo*-pún). See *Addenda*.

Paragraph V.

The latter of the circumstances alluded to above, namely, DOUBT, (in the mind of the speaker,) is expressed in the Subjunctive, where only it may be said to have a grammatical form, by the inserted "constant" element, *w*, and a final grave *è*, as follows,

117 xi. 39. Nébáhzoo-máhgoozé-*doog* .. *he* death-like-smelleth-*I-suppose*.

SUBJUNCTIVE—Present, Animate.[118]

I-á-w-*ân*-è	ahy-áh-w-*áhn*-áin	IF *I* be.
I-á-w*un*-è	ahy-áh-w*un*-áin	*thou* be.
I-á*k*-wè	ahy-àh*g*-wain	*he* be.
I-a-w*ák*-wè	ahy-ah-w*ong*-wain	*we* (1.3) be.
I-á-w*ăk*-wè	ahy-ah-w*ung*-wain	*we* (1.2) be.
I-á-w*áig*-wè	ahy-ah-w*aig*-wain	*ye* be.
I-á-w*âk*-wè	ahy-ah-w*âg*-wain	*they* be.

SUBJUNCTIVE PRETERITE.

In the first and second persons (sing.) of this tense, the preterite element -pun becomes the inflected member.

I-a-w-âp*án*-è	áhy-ah-w-áhb*ón*-áin	IF *I* was.
I-a-wâp*ún*-è	áhy-ah-wáhb*un*-áin	*thou* wast.
I-à-*k*-oopun-è	ahy-áh*k*-oopun-áin	*he* was.
I-á-w*ák*-épun-è	ahy-áh-w*ong*-épun-áin	*we* (1.3) were.
I-a-w*ăk*-oopun-è	ahy-áh-w*ung*-óopun-áin	*we* (1.2) were.
I-a-w*áig*-oopun-è	áhy-ah-w*áig*-óopun-áin	*ye* were.
I-a-w*âk*-oopun-è	áhy-áh-w*âhk*-oopun-áin	*they* were.

PARAGRAPH VI.

NEGATION.

The Negative form of the (Chippeway) verb is indicated by the sign *-se* or *-ze,* added to the SINGULAR (3d pers.) of the Present Indicative. (See p. 63 and *Syntax.*)

[118] vii. 17. Tabáhjind*ízoo*-w-*ahn-áin* (reflect).. WHETHER *I* relate *myself.*
xviii. 23. Késhpin kah máhje-ékedóo-w-*áhn*-áin.. if have ill-spoken-*I.*
vii. 4. Késhpin oowh ázhechegá-w-*ún*-áin .. if these things *thou* do.
x. 24. Késhpin aáhwe-w-*ún*-áin (p. 155.).. if *thou* be he.
xiv. 5. Debe azháh-w-*áhn*(*ún*)-áin..(we know not) whither *thou* go(est).
xi. 12. Késhpin nébah*g*-w-áin .. if *he* sleep.
v. 4. Wáigwáin.. nétum bákoobe*g*-wáin .. whosoever (3d pers.) first enter-watered.
vi. 54. Wáigwaín máhje*g*-wáin.. kiya máneguа*g*-wáin . . . whosoever (id.) eateth .. and drinketh ..
xvi. 13. Wág-óodoog-wáin ka nóondahmoo*g*-wáin . . .what-soever *he* shall hear.

INDICATIVE.[119]

Nind ahy-áh-se.. *I* am not. *Nind* ahy-áh-se-*min*...*we* (1.3) are not
Ked ahy-áh-se...*thou* art not *Ked* ahy-áh-se-*min*...*we* (1.2) are not
ahy-*áh*-se...*he* is not *Ked* ahy-áh-see-*m*...*ye* are not
ahy-áh-se-*wug*...*they* are not

INANIMATE. (Defin. see p. 200)[120]

Ahy-ah-se-noo-*n* (sing. and plu.)...*it* or *they* are not.

Indefinite. (see p. 200.)[121]

Ahy-áh-mahgáh-se-nóo-*n*.. *idem.*

SUBJUNCTIVE.[122]

Ahy-áh-se-w*ón*...(if) *I* be not Ahy-áh-se-w*óng*...(if) *we* (1.3) be not

[119] xvii. 11. *Nind* ahyáh*se* .. *I* am *not.*
vii. 8. *Ne* we ezháh*se* .. *I* want (to) go *not.*
viii. 35. Ahy*áhse* .. *he* is, " abideth," *not.*
xi. 26. Tah néb*óose* .. *he* shall die *not.*
iv. 14. Tah geshkáhbáhgw*áse* .. *he* shall *not* thirst.
viii. 48. *Nind* ékidóo*semin*.... ?.. *we* (1.3) say *not*.... ?
viii. 41. *Nin* ge(oonje) neg*ésemin* .. *we* (1.3) are *not* born (of).
xiii. 33. *Ke*(dah)bè-ezháh*séem* . *ye* (can) come *not.*
iv. 35. *Ked* ekidóo*seem* .. *ye* say *not.*
xxi. 8. Ke ahyáh*sewug* .. have been-*not-they*, " they were not."
x. 28. (Tah) nebóo*sewug* .. (shall) die-*not-they.*

i. 3. Ahyáh*sebun* (pret.) .. *it* was *not.*
xi. 30. Mahshe táhgweshin*zebun* (id.).. already *he* arrived *not.*

[120] [v. 30. O'oneshéshin.. *it* is good, " just."]
v. 10. O'onesheshín*zenoon* .. *it* is *not* good, " lawful."
i. 3. Tah ke óozhechegahdá-*senoon* (part. pass.) .. *it* would *not* have been made.

[121] v. 31. Tápwá-mahgáh-*senoon* .. *it* is *not* true.
ii. 4. vii. 6. Táhgweshinóomahgáh*senoon* .. *it* is *not* arrived.
vii. 42. Ke ekedóomahgáh*senoon*.. . ? .. *it* has *not* said.... ? viz. the Scripture.

[122] xi. 15. Ke ahyáh*sewon*(ewede) .. that *I* have *not* been, " was not" (there).
xvi. 7. Keshpin.. mahjáh*sewon* .. If.. *I* depart *not.*

Ahy-áh-se-w*un*...(if) *thou* be not Ahy-áh-se-w*ung*...*we*(1.2) be not
Ahy-áh-sĭ-*g*...(if) *he* be not Ahy-áh-se-w*áig*...*ye* be not
Ahy-áh-sig-*wah*...*they* be not

INANIMATE. (Def.)[123]

Ahy-áh-se-noo-*g*...if *it* be not.

Indefinite.[124]

Ahy-áh-mahgáh-se-noo-*g*...*idem.*

IMPERATIVE.[125]

Ahy-áh-*se-dáh*...let *us*(1.2) *not* be
Ahy-áh-*káin*...be *thou not* Ahy-áh-*káig-oon*...be *ye not*
Tah Ahy-*áh-se*...let *him not* be Tah Ahy-áh-*se-wug*...let *them not* be.

x. 37. Keshpin ézhechegá*sewon* .. If *I* do *not.*
xxi. 18. Emah *wah* ezháh*sewun*.. where " *wouldest*" go-*not-thou.*
vi. 24. Emah ahyáh*sig* .. there (that) *he* was *not.*
xv. 6. Keshpin *áhweyah* ahyáh*sig* .. If *any one* be, " abide, *not.*
vi. 50. Che nébóo*sig* (dush) .. (and) that *he* die *not.*
xv. 24. An-áhnookésig .. as *he* works *not.*
iv. 32. Kakáindáh*zewaig* .. (which) *ye* know *not.*
xv. 4. Keshpin ahyáh*sewaig* .. if *ye* be, " abide," *not.*
xi. 50. Che nebóo*sigwah* (defin.).. that *they* die *not.*
xii. 39. Tápway-aindáh*zegwah* (id.) (therefore) *they* true-think, believe, *not.*
ix. 39. Egewh w*ahy*áhbe*ségook* (flat vow.) .. those *who* see *not.*

[123] xv. 4. Keshpin ahyáh*senoog* .. if *it* be, " abide," *not.*
xx. 30. Wázhebeégahdá*senoog* (part. pass.).. *which* are *not* written.
xiv. 2. Keshpin.. ézhe-ahyáh*senoog*ébun (pret.).. if .. so *it* were *not.*
viii. 7. Wágwáin pahyáhtahzé*seg*wáin (dub.).. whosoever is *not* wicked.
xv. 24. Keshpin enáhnookése*wahbon* (id. pret.).. if *I did not* work.

[124] [xii. 24. Nebóo-mahgu*k* .. if *it* die.]
Kiya néboomahgáh*senoog* .. and if *it* die *not.*

[125] viii. 11. Máhje-ezhechegá-*káin* .. evil-do-*thou not.*
xii. 15. Ságeze-*káin* .. fear *thou not.*
vi. 20. Zágeze-*kágoon* .. fear *ye not.*
iii. 7. Máhmahkáhd-áindah-*gáin*.. wonder-think, "marvel," *not thou!*
v. 28. Máhmahkáhd-áindah-*gágoon* .. wonder-think, " marvel," *not ye!*

The Negative is, in like manner with the Positive Verb, susceptible of the Suppositive and Doubtful forms (p. 205), thus,

SUPPOSITIVE. (Indic.)

Nind ahy-áh-sé-doog, &c....*I* am not, I suppose. &c.

DOUBTFUL. (Subj.)

Ahy-áh-se-w-*ân*-áin, &c....(If) *I* be not. &c.

Note.—It may be proper to repeat here that in certain forms of Expression, the Verb-Substantive is, as respects *European* Construction, *dropped*. See pp. 137, 156, *Note* 84, and *Syntax*.

It should be borne in mind, that the Intransitive Verb, generally, is susceptible of the Augment. and Dimin. forms; which also take, in like manner, the several modifying Accessories noticed above. (See p. 69 et seq.)

Thus far then of the Intransitive Verb in its ABSOLUTE signification, positively and negatively; we shall now proceed to consider it in its *Relative* form, or in connexion with an *Accessory* grammatical THIRD person in an *Oblique Relation*.

PARAGRAPH VII.

ACCESSORY CASE (p. 123 et seq.).[126]

The *use* of this anomalous, and therefore to the European learner very embarrassing form, will be fully explained hereafter. See *Syntax*.

INDICATIVE—Present, Animate.

Net' I'-a-*w-ân*	*Nind* ahy-ah-*w-on*	*I* am, in relation to *him*, or *them*.
Ket' I'-a-*w-ân*	*Ked* ahy-ah-*w-on*	*thou* art.
Iá-*thu*	Ahy-ah-*w-un*	*he* is.
Net' I'-a-wân-*nán*	*Nind* ahy-ah-won-*nón*	*we* (1.3) are.
Ket' I'-a-wân-*ànow*	*Ked* ahy-ah-won-*nón*	*we* (1.2) are.
Ket' I'-a-wân-*owow*	*Ked* ahy-ah-won-*ewáh*	*ye* are.
I'-a-*thu-ă*	Ahy-ah-*wun*	*they* are.

[126] See *Notes* 67 and 68.

Indeterminate.

[I-á-*newoo*, &c. (p. 200)	Ahy-áh-*m*	*they* (Fr. *on*) are. absol.]
I-á-*wun*	Ahy-áh-	id. relat.

INANIMATE. (Def.) pp. 127. 128. *Notes.*

I-á-*thu*	Ahy-ah-*neh*	*it* is, in relation to *him*, or *them*.
I-á-*thu-ă*	Ahy-ah-*newun* [127]	*they* are. id.

Indefinite.

I-á-magun-*ethú*	Ahy-áh-mahgud-*enéh*	*it* is, in relat. to *him*.

SUBJUNCTIVE MOOD—Present.

I-á-*wŭk*	ahy-ah-*w-ug*	(If) *I* am, in relat.
I-á-*wut*	ahy-ah-*wud*	*thou* art.
I-á-*thit*	ahy-ah-*nid*	*he* is.
I-á-*wŭk-éet*	ahy-ah-*wong-id*	*we* (1.3) are.
I-a-*wák*	ahy-ah-*wung*	*we* (1.2) are.
I-a-*waig*	ahy-ah-*waig*	*ye* are.
I-á-*thit*	ahy-ah-*nid*	*they* are.

Indeterminate.

I-á-w-ait	Ahy-áh-	(If) *he* or *they* (Fr. *on*) are, in relat. &c.

INANIMATE. (Def.)

I-á-*thik*	Ahy-áh-*nig*	(If) *it* is, in relat. to *him*.
-*ee*	-*in*	*they* are, id.

Indefinite.[128]

I-á-magun-*ethík*	Ahy-áh-mahgud-*enig*	(If) *it* is, in relation to *him*, &c.

The above ACCESSORY Case, in common with every mode of the (Chippeway) Verb, is susceptible of Negation, and also of *its* Suppositive and Doubtful forms—the Negative sign, *se* or *se*-n always retaining its place (p. 206), as,

[127] vii. 38. Tah oonj-éjewun-*énewun* . . *they* shall from-flow *in relat. &c.*

[128] xi. 55. A'hyekágah ahyáhmahgúd-*enig*-óopun (pret.). . almost *it* was being-*to-them*, " was nigh at hand." (p. 124 *Notes.*)

INDICATIVE.

Nind ahy-áh-sɛ-w-*ón* (p. 209)...*I* am NOT, in relat. to *him*, &c.
&c.

INANIMATE. (Def.)

Ahy-áh-sen-*enéh* ..*It* is not, in relat. *to him*, &c.[129]

Indefinite.

Ahy-áh-mahgáh-sēn-*enéh*...*It* is not, *id.*[130]

SUBJUNCTIVE. (p. 210.)

Ahy-áh-se-w*ug*...(If) *I* am not, in relat. to *him*, &c.
&c.

Inanimate. (Def.)

Ahy-áh-sēn-*enig*...(If) *it* is not, *id.*

Indefinite.

Ahy-áh-mahgáh-sēn-*enig*...(If) *it* is not, *id.*

SUPPOSITIVE. (Indic.) p. 205.

Nind ahy-áh-se-*won*-áhdoog...*I* am not, in relat. to *him*, &c. I sup-
&c. pose.

DOUBTFUL. (Subj.)

Ahy-áh-se-w*ug*-w-áin...(If) *I* be not, *id.*
&c.

Sect. II.

The TRANSITIVE VERB comprises, besides the Subject and Attribute (as in the Intransitive form), the Object and the End (p. 77).

The Transitive Verb may be divided (p. 35) into two parts—the Root and Affix. The Affix itself (of the *derived* Transitive) may also be divided into two parts (p. 37), namely, the Characteristic

129 xix. 36. Tah bóok-óogahn-aégahdá-*sen-enéh* (part. pass. inan).. *it* (a bone) shall break-boned-be-*not-to-him.*

130 viii. 20. Táhgweshinóo-mahgáh-*sen-ené*-bun (pret.) *oo* gezhig-*oom*.. *it* arrived-*not-to-him*-was, *his* day (Nomin.).

or *Formative* sign—and the *Inflection;* the former intimating the Transition, together with the *Manner* of it, as General (p. 38 et seq.), Special (p. 86 et seq.), or Particular (pp. 95. 96) ;—the latter representing the European Personal Pronoun in its Relative forms of CASE ; Direct and Oblique (pp. 51. 55.).

The Transitive, in like manner with the Intransitive, verb has its two forms, viz. the Animate and the Inanimate ; the former may be said to have only one conjugational (pronominal) ending—the latter has two ; which will be severally exhibited in their DIRECT and INVERSE, &c. forms, in the order following :

1. DEFINITE Object, &c. (pp. 41, et seq., 86 et seq., 95. 96.)

Anim.	Sáke-h-*ayoo*	*Oo* sahge-h-*aun*	*he* loves *him.*
1. Inan.	-t-*ow*	-t-*oon*	*he* loves *it.*
[Anim.	It-éthe-m-*ayoo*	*Ood* en-áne-m-*on*, or -*aun*	*He* thinks *him.*]
2. Inan.	It-éthe-t-*um*	*Ood* en-áin-d-*on*	*He* thinks *it* (pp. 44. and 64).

2. INDEFINITE Object, &c. (pp. 99 et seq. 109. 110.).

Anim.	Sáke-h-ew-áyoo	Sahge-h-ew-á	he loves.
Inan.	-(t)ch-egáyoo	-(t)ch-eg-á	he loves.

(See p. 104 *Note.*)

3. PARTICIPIAL PASSIVE (p. 111 et seq.).

Anim.	Sáke-(t)ch-eg-àsoo	Sáhge-(t)ch-eg-áhzoo.
	he is loved.	(Lat. amatus est.)
Inan.	Sáke-(t)ch-eg-àtáyoo	Sahge-(t)ch-eg-ahdá.
	it is loved.	(Lat. amatum est.)

4. VERBAL ADJECTIVE (p. 114), *Active.*

Indet.	Sáke-h-ewáy-*wis-u*	Sahge-h-ewá-*wiz-eh.*
	he is loving, affection*ate.*	
Indef.	Sáke-(t)ch-egáy-*wis-u*	Sahge-(t)ch-egá-*wiz-eh.*
	he is loving, affectionate.	

Passive. (pp. 114. 115.)

1. Anim. Sáke-h-ík-oos-u — Sahge-h-íg-ooz-eh.
he is (may be) lov*ed,* is ami*able.*
Inan. Sake-h-ík-wun — Sahge-h-íg-wut.
it may be lov*ed,* is lov-*able.*
2. Anim. It-éthe-t-àk-oos-u — En-áin-d-áhgoo-zeh.
he is (may be) so-thought, considered.
Inan. It-éthe-t-àk-wun — En-áin-d-áhg-wut.
it is (may be) so-thought, deemed.

Paragraph II.

Indicative Mood. (p. 51 et seq. and *Notes.*)

Present. Direct. 3d. pers. *Accus.*

Ne sáke-h-ow	*Nin* sáhge-h-ah	*I* love him.
Ke sáke-h-ow	*Ke* sáhge-h-ah	*thou* lovest him.
Sáke-h-ay*oo*	*Oo* sáhge-h-aun, or -on	*he* loves him.
Ne sáke-h-a-*nán*	*Nin* sáhge-h-ah-*nón*	*we* (1.3) love him.
Ke sáke-h-à*now*	*Ke* sáhge-h-ah-*nón*	*we* (1.2) love him.
Ke sáke-h-o*wów*	*Ke* sáhge-h-ah-*wáh*	*ye* love him.
Sáke-h-áy*wŭk*	*Oo* sáhge-h-ah-*wón*	*they* love him.

Plural.

Ne sáke-h-ów-ŭk	Nin sáhge-h-og	I love them.
Ke sáke-h-ów-uk	Ke sáhge-h-og	thou lovest them.
Sáke-h-áyoo	Oo sáhge-h-*aun,* or -*on*	he loves them.
Ne sáke-h-a-nàn-uk	Nin sáhge-h-ah-nón-ig	we (1.3) love them.
Ke sáke-h-anów-uk	Ke sáhge-h-ah-nón-ig	we (1.2) love them.
Ke sáke-h-owów-uk	Ke sáhge-h-ah-wó-g	ye love them.
Sáke-h-áyw-uk	Oo sáhge-h-ah-wón	they love them.

PRETERITE,

Ne sàke-h-á or -áti	Nin sáhge-h-áhbun	I loved him.
	&c.	See Addenda.

FUTURE. (See Pres. Tense.)

Ne gă sàke-h-ow	Ne kah sáhge-h-ah	I shall, &c. love him.
	&c.	

Note.—The *Future* sign *gă* (Chip. *kah*), used before the first and second persons, is changed into *kuttă* (*gă-tă*), Chip. *tah*, before the third person, singular and plural.

Indeterminate.

Sàke-h-áh-*gun-ewoo*...*he*, or *they*, love him, or them. (Fr. *on* l'aime).

Inverse.	3d pers. *Nomin.* (p. 51. et seq.)	
Ne sáke-h-ik	*Nin* sáhge-h-ig	*me* loveth-he, i.e. he loveth me, (and so of the rest.)
Ke sáke-h-ik	*Ke* sáhge-h-ig	he loveth *thee.*
Sáke-h-ik	*Oo* sáhge-h-ígoon	*he* is loved (by him, her, or them, DEF.).
Ne sáke-h-ík-oo*nán*	*Nin* sáhge-h-íg-oo*nón*	he loveth *us* (1.3).
Ke sáke-h-ík-oo*nów*	*Ke* sáhge-h-íg-oo*nón*	he loveth *us* (1.2).
Ke sáke-h-ík-oo*wów*	*Ke* sáhge-h-íg-oo*wáh*	he loveth *you.*
Sáke-h-ík-*wuk*	*Oo* sáhge-h-íg-oo*won*	*they* are loved (by him, her, or them, DEF.).

Plural.

Ne sáke-h-ík-wuk	Nin sáhge-h-íg-oog	they love me.
Ke sáke-h-ík-wuk	Ke sáhge-h-íg-oog	they love thee
Sáke-h-ík	Oo sáhge-h-íg-oon	he is loved.
Ne sáke-h-ík-oonàn-uk	Ne sáhge-h-íg-oonón-ig	they love (1.3) us.
Ke sáke-h-ík-oonów-uk	Ke sáhge-h-íg-oonón-ig	they love (1.2) us.
Ke sáke-h-ík-oowów-uk	Ke sáhge-h-íg-oowó-g	they love you.
Sáke-h-ík-wuck	Oo sáhge-h-íg-oowón	they are loved.

Note.—Some Verbs ending in *-w-ayoo* (p. 45), and *-sw-ayoo* (Special, p. 87), and others ending in *-ska-wayoo* (Special, p 87), *-tŏ-wayoo* (particul. p. 96) change *ik* (3rd pers.)—the former into *ook*—the latter, with some others, into *àk*, or *ák* (p. 107).

Direct. (2d and 1st pers.)

Ke sáke-h-in	Ke sáhgeh	thou lovest me.
Ke sáke-h-in-nán	Ke sáhge-h-	thou lovestus(1.3)
Ke sáke-h-ín-owów	Ke sáhge-h-im	ye love me.
	Ke sáhge-h-im-in	ye love us (1.3).

Inverse.

Ke sáke-h-íttin	Ke sáhge-h-in	thee love-I, i.e I love thee (and so of the rest).

Ke sáke-h-íttin-owów	Ke sáhge-h-enim	I love you.
Ke sáke-h-íttin-nán[131]		we (1.3) love thee.

PRETERITE.

Ne sáke-h-ík-oo, or -ootī	Nin sahge-h-íg-oobun &c.	me loved he, i.e. he loved me.

FUTURE. (p. 201.)

Ne gă sáke-h-ik &c.	Ne kah sahge-h-ig	me will love-he, i.e. he will love me.

SUBJUNCTIVE MOOD Present DIRECT.

In this Mood BOTH Pronouns (Nomin. and Accus.) are expressed by the *Inflection*.

Sáke-h-uk	Sâhge-h-ug	(that) I love him.
-ut	-ud	thou lovest him.
-at	-od	he loves him.
-uk-éet	-ung-íd, or -éed	we (1.3) love him.
-àk	-úng	we (1.2) love him.
-áig	-áig	ye love him.
-at-wów (def.)	-ah-wód	they love him.
S-e-áke-h-átch-ik (ind.)	S-ahy-áhge-ódj-ig	they love him.[132]

[131] See p. 52 et seq. *Notes* 30, 31, 32.

[132] xiv. 31. Sáhge-*ug*.. (that) *I* love *him*.
xiii. 20. Anoon-ahg(ug)-in .. *him* (indef.) *I* send.
iv. 14. Ka mén-*ug* .. *I* give (it to) *him*.
vii. 23. Ke.. nóojemóo-*ug* .. that *I* have saved, cured, *him*.
x. 15. Azhe kekánem*ug* .. so *I* know *him*.
ix. 36. Che tápway-áne-m-*ahg*(*ug*)-ébun (pret.).. that *I* might true-think *him*.
xi. 3. S*ahy*áhge-*ud* (flat vowel).. whom *thou* lovest *him*.
xviii. 26. Wéjew-*ud*.. as *thou* accompaniedst *him*.
iii. 26. Kah debáhje-m-*ud* .. whom *thou* narratest *him*.
xx. 15. Wáináin áindahw-ánem*ud*? .. whom seekest *thou?*
ix. 17. A'hn'een.. anáhje-m-*ud*? .. what manner, how, relatest-*thou-him?*
xvii. 2. Kah mén-*áhj*(*udj*)*in* .. which *thou* givest *him*.
xvii. 3. Kah pé-áhnoon-*ud* . (whom) *thou* hither-sendest *him*.

	Plural.	
Sáke-h-uk-wów	Sáhge-h-ug-wáh	(that) I love them.
-ut-wów	-ud-wáh	thou lovest them.
-át	-od	he loves him, or them.

xix. 38- Kóos-*ód* . . as *he* fears *him* (or *them*).

xvii. 2. Che mén-*ód* . . that *he* give to *him* (or them).

xi. 36. Enáh. . azhe sáhge-*od* . . Behold! . . as *he* loved *him*.

xi. 52. Che máhwunje(h)*ód* . . that *he* " gather together" *them*.

ix. 14. Ke wáhbe(*h*)*ód* (caus.). . that *he made him* see.

v. 6. Ahpé kah wáhbumm*ód* . . when that *he* saw *him*.
Kiya ke kekáine-m-*od*. . and that *he* knew *him*.

xviii. 26. Kah késhke-táhwahge-gáhnahm-*ód* . . who cut-off-ear-ed-*him*.

xviii. 31. A'hweyah che nés-*ungíd* . . any one that *we* (1.3) kill *him*.

vi. 68. Wánáish. . ka náhzekáhw-*ungíd*-épun (pret.) . . whom should *we* (1.3) go *to* (*him*).

xi. 48. Késhpin . . ézhe póone(h)-*ung* . . if . . so *we* (1.2) cease *him*, " leave him alone."

vi. 62. Késhpin wáhbu-m-*aig* . . if *ye* see *him*.

viii. 28. Ahpe ke óobe-n-*áig* . when *ye* shall up-lift *him*.

vi. 29. Che tápwa-áuem-*áig* . . that *ye* true-think *him*.

v. 18. A'hndahw-áindahm-*oowód* . . *they* go-think, seek, *him*.

x. 39. Che dáhkoon-*ahwód* . . that *they* take *him*.

vi. 25. Ahpe kah mékahw-*ahwod* . . when *they* had found *him*.

viii. 3. Ahpé kah báhgedé-n-*ahwód*. . when *they* had set *him* (*her*) down.

v. 16. 18. Che nés-*áhwód* . . that *they* might kill *him*.

xvii. 18. Kah(ezhe)áhnoon-*ahg*(*ug*)-*wáh* . . (so) *I* have sent *them*.

xvii. 12. Mágwah ké wejé-w-*ahg-wáh* . . whilst *I* accompanied *them*.

xii. 47. Che debáhkoon-*ahgwáh* . . that *I* judge *them*.
Che nóojemóo-*ahgwáh* . . that *I* save *them*.

xii. 40. Che na-nóondáhwe-*ahgwah*-bun (pret.). . . . that *I* should " heal" *them*.

x. 14. xvii. 10. Tabánem-*áhg*(*úg*)-*ik* . . (whom) *I* own *them*.

xvii. 23. Ke sáhge-*ahd* (*ud*)-*wáh* . . (and) *thou* hast loved *them*.

xvii. 15. Che ékoo-n-*ahd*(*ud*)-*wáh* . . that *thou* withdraw *them*.

xvii. 10. Tabáne-m-*áhj*(*údj*)-*ig*. . (which) *thou* ownest *them*.

Sake-h-úk-eet-wów	Sahge-h-úng-id-wáh	we(1.3) love them.
-àk-wów	-ung-wáh	we(1.2) love them.
-áig-wów	-áig-wáh	ye love them.
-at-wów (def.)	-ah-wód	they love them.
Seáke-h-átch-ik (indef.)	Sahyáhge-h-ódj-ig	they love (him or) them.

In the "flat vowel" or, as respects TIME, *Indefinite* form, the plur. ending *-wow* (Chip. *-wah*), is changed—in the first pers. plur. (1.2), and the second pers. plur. into *-ook*;—in the other persons, plural, into *-ik* (see e.g. the third pers. plur. and p. 218, where it is exemplified throughout.)

Indeterminate.

Sake-h-áh-gun-ewik	Sahge-h-ong	(that) *he* or *they* love him,

INVERSE.[133]

Sáke-h-ít	Sáhge-h-id	(that) he loves me.
-ísk	-ík	he loves thee.
-ĭk′-oot	-ég-ood	he is loved.

vi. 2. Kah áhyindóo-*dahwód*. . which *he* did *to them*.

vi. 42. Kakáne-m-*úng-oog* . . *we* (1.2) know *them*.

xxi. 10. Káh nés-*áig-ook* . . *ye* have killed *them*.

vi. 11. Menik wah áhyahw-*ahwód* . . as many as *they* want (to) have *them*.

iv. 1. Kiya zegahúnd-*ahwód* . . and (that) *they* poured on, "baptized," *them*.

xx. 19. Koos-*áhwód* . . (as) *they* feared *them*.

vi. 40. Wahyáhbum-*áhj*(*ódj*)*ig*. . who (*they*) see *him*.

vi. 45. Kah nóondahw-*áhj-ig* . . who have heard *him*.

v. 38. Kah áhnoon*áh*(*ódj*)*in* . . whom *he* hath sent *him*.

vi. 29. Kah áhnoon*áhj*(*ódj*)*in* . (inan.) whom *he* hath sent (*them*.)

vii. 25. Wah nés-ahw*áhj*(*odj*)*in* . . whom *they* want (to) *kill*.

[133] iv. 34. xii. 44. 45. Kah áhnoozh-*id* . . *he* (who) sent *me*.

v. 32. Owh tabáhjem*id* . . *he* who narrates *me*.

v. 3. Ewh anáhjem*id* . . that (which) *he* relates (of) *me*.

x. 15. Azhe kekánem*id* . . as *he* knoweth *me*.

x. 17. Wainje sáhge*id* . . therefore *he* loves *me*.

x. 18. Kah méenzh*id* . . which *he* gave *me*.

Sáke-h-éaméet	Sáhge-h-éamingíd or -éungíd	he loves us (1.3).
-ittàk	-enúng	he loves us (1.2).
-ittáig	-enáig	he loves you.
-ĭk'oot-wów	-égood-wáh	they are loved.

Plural. (Indefinite ; or " Flat Vowel.")

Seáke-h-itch-ik	Sahyahge-h-idj-ig*	(that) they love me.
-ísk-ik	-ík-ig	they love thee.
-íkoo(t)ch-ik	-égoo(d)j-ig	they are loved
-éaméetch-ik	-éamingídj-ig	they love us (1.3).
-ittàk-ook	-enúng-ook	they love us (1.2).
-ittáig-ook	-enáig-ook	they love you.
-íkoo(t)ch-ik	-égoo(d)j-ik	they are loved (by him or them, DEF.)

* Sáhge-h-ewod, DEF.

vii. 20. Wánáin babáh-undah-nés*ík* . . who about-go-that *he* kill *thee.*

ix. 37. Me owh kánoon-*ík*. . it is *he* (Ital. *Ecco lo*) who talketh (to) *thee.*

i. 48. Chépwah undóo-m-*ík* . . before *he* called *thee.*

ix. 21. Ahn'een kah dóod-*óok ?*. . what manner, how, did *he* (to) *thee.*

xix. 11. Kah báhkedé-n-ahm(um)-*óok* . . who (*he*) has delivered (it) to *thee.*

xvii. 3. Che kekáne-m-*equáh* (= *-ik-wáh*). . that *they* know *thee.*

i. 31. Che kekánem-*égood* . . that *he* should be known *by him.*

iii. 2. Wejéw*egood* . . if *he* be accompanied *by him.*

vii. 1. Che nés*egood* . . that *he* be killed *by him,* or *them.*

vii. 51. Chépwah nóond-*áhgood*. . before *he* is heard *by it* (viz the law).

xviii. 3. Ke mén*egood* . . *he* had been given (to) *by them.*

x. 4. Nóopenáhn*egood* . . *he* is followed *by him* (or *them*).

iv. 12. Kah méezh-*éyahmingíd* . . *he* who gave (it to) *us* (1.3).

vi. 52. Che áhshahm-*enúng* . . that *he* feed *us* (1.2).

viii. 36. Páhgeden-*enáig* . . if *he* release *you.*

xiv. 16. Che mén*enaig* that *he* give (to) *you.*

xiv. 16 Che wéjew*enáig* . . that *he* accompany *you.*

xiii. 14. Kiya kákenoo-áhmoo-*náig* (flat vow.) . . *he* who teacheth *you.*

xvii. 20. Ka tápwa-ánem-*ej(idj)ig* . . who (*they*) shall true-think *me.*

xviii. 21. Egewh kah nóondáhw-*ej(idj)-ig*. . those (*they*) who heard *me.*

v. 36. vi. 39. Kah méezh-*ej(idj)-in* (inan.). . which *he* hath given *me.*

DIRECT.[134] (2d and 1st pers.)

Sáke-h-éun	Sáhge-h-éyun	(that) thou lovest me.
-eàk	-eyóng	thou lovest us. (1.3)
-eáig	-eyáig	ye love me.

xv. 18. Ke sheeng-ánem-*ewód* .. *they* hated *me.*

viii. 10. E'gewh ánahme-m-*ík-ik* (flat vow.) .. those (*they*) who accuse *thee,* " thine accusers."

vi. 45. Kiya kah kékenooahm*áhgoodj-ig* .. and who (*they*) are taught *by him.*

vii. 18. Kah áhnoon-*égoodj-in* .. whom *he* was sent *by* (*him*).

x. 35. Kah óodes-*égoodjig* .. who (*they*) were arrived at *by it.*

i. 22. Kah bé-áhnoozh-*éyahmingéj*(*idj*)-*ik* . . . *they* who hither-sent *us* (1.3).

xv. 18. 19. Keshpin sheeng-ánem*enáig-wáh* .. if *they* hate *you.*

xiii. 35. Ka.. kékanem-*enág-wáh* .. *they* shall know *you.*

xviii. 28. Che wéne-sk-áhk-oo*wód* .. that *they* be defiled *by it.*

[134] xx. 29. Ke wáhbahm-*éyun* .. *thou* hast seen *me.*

xvii. 6. 9. 12. Kah méenzh-*éyahn*-(UN)-*ig*.. whom (plur.) *thou* hast given *me.*

xvii. 7. Kah méenzh-*éyahn*(*un*)-*in*.. which (plur.) *thou* hast given *me.*

xvii. 4. Kah méenzh-*éyun* .. which *thou* gavest (to) *me.*

xi. 41. 42. Ke nóondáhw-*eyun* .. (that) *thou* hast heard *me.*

xi. 42. Ke áhnoozh-*éyun* .. (that) *thou* hast sent *me.*

xvii. 23. 26. Kah .. sáhge-*éyun* .. thou hast loved *me.*

i. 48. A'hn'ahpé k*a*kánem-*éyun ?* (flat vow.).. what time know-*thou me ?*

x. 24. Ka gwénahw-áindahmoo-*éyóng* (caus.) . . . *thou* lack-think, " doubt," makest *us* (1.3).

vii. 19. Wágoonain .. nésh-*eyáig* .. why .. *ye* kill *me.*

viii. 19. xiv. 7. Késhpin kekánem*eyáig*-oopun (pret.).. if *ye* knew *me.*

xvi. 27. Ke sáhge-*eyáig* .. as *ye* love *me.*

iv. 26. Neen kanóon-*enón* .. *I* who speak (to) *thee.*

xxi. 15. 16. Sáhge-*enón* .. that *I* love *thee.*

ii. 4. Ka tóotóon-*enón* .. shall *I* do (to) *thee.*

xiii. 12. 15. Kah tóotoon-*nahgook* .. what *I* have done to *you.*

Inverse.

Sáhke-h-ittán	Sáhge-h-enón	(that) I love thee.
-íttŭk-wow	-h-énug-wah	I love you.
-ittàk	-h-enóng	we love thee.

Imperative Mood, Present. (See p. 204.)[135]

Sáké-h	Sáhgé-h	love thou him.
Kuttă sáke-h-ayoo	Oo tah sáhke-h-*aun*, or *-on*	let him love him
Sáke-h-a-tàk	Sáhge-h-ah-dáh	let us love him.
Sáke-h-éek	Sáhge-h-éeg	love ye him.
Kuttă sáke-h-áy-wuk	Oo tah sáhge-h-ah-wón	let them love him.

Plural.

Sáke-h-ík	Sáhge-h	love thou them.
Kuttă sáke-h-ayoo	Oo tah sáhge-h-aun	let him love (him or) them.

xiii. 34. xv. 9. Kah ezhe sáhge-*énahgoog* .. as *I* have loved *you*.
xiv. 3. Che oodáhpen-*énahgoog* .. that *I* take, " receive," *you*.
xiv 25. Magwah .. wéjéw-*énahgoog* .. whilst .. *I* accompany you.
xv. 14. Kah kékem-*énahgoog* .. which *I* command *you*.
xiii. 14. Ke kézebég-ezedán-*énahgoog* .. *I* have wash-footed *you*.

[135] xvii. 17. Péen-*éh*. . purify, " sanctify," *thou* (*him* or) *them*.
xvii. 11. Káhnahwéni-m .. guard, " keep," *thou* (him or) *them*.
i. 46. Bé-wáhbu-m .. hither-see *thou him* (or *them*), "come and see."
xxi. 15. 16. Ah'shu-m.. feed *thou* (*him* or) *them*.
ix. 24. Meen*zh* .. give *thou* (to) *him*.

iv. 29. Wáhbu-m-*ik* .. see *ye him*.
xii. 7. Póone(h)*ik* .. leave off *ye him*, " her."

xviii. 31. xx. 22. Ahyáhw-*ik* .. have, " take," " receive," *ye him*.
xviii. 31. Ezhe tebáhkoo-n-*ík* .. so judge *ye him*.
ix. 21. 23. Kahgwáje-m-*ík* .. ask *ye him*.
xxi. 10. Pé-n-*ík* .. bring *ye them*.

xi. 44. Ah'ba-h-*óok* .. loose *ye him*.

Sáke-h-á-táh-we-nik	Sáhge-h-ah-dáh-nig	let us love them
Sáke-h-éek-ook	Sáhge-h-éek	love ye them.
Kuttă sàke-h-áy-wuk	Oo tah sáhge-h-ah-won	let them love (him or) them.

Verbs énding in *-t*-ayoo (anim. p. 42) change the *t* into *s* in the first person singular, thus, Nugga-t-ayoo makes nuggu-*s* . . leave *thou him;* Naht-t-ayoo (or nà-t-ayoo) makes ná-*s*. . fetch *thou him*, &c.

Indefinite.

Sáke-h-á-kun	Sáhge-h-áh-kun	love thou him.
Sáke-h-a-kàk	Sáhge-h-ah-gàk	let us love him.
Sáke-h-a-káik	Sáhge-h-ah-gáig	love ye him.
Sáke-h-à-kunik	Sáhge-h-áh-kun-ig	love thou them.
Sáke-h-a-kwów-in-ik	Sáhge-h-ah-kah-dwáh-nig	let us love them
Sáke-h-a-gáik-ook	Sáhge-h-ah-gáig-oog	love ye them.

PRESENT. (1st and 2d Pers.)[136]

Sáke-h-in	Sáhge-h-ézhin	love thou me.
Sáke-h-innán	Sáhge-h-ézhin-om	love thou us (1.3).
Sáke-h-ík	Sáhge-h-ézhig	love ye me or us.

Indefinite.

Sáke-h-é-kun	Sáhge-h-ezhé-kun	love thou me.
Sáke-h-e-k-áik	Sáhge-h-ézhe-k-áik	love ye me.

PARAGRAPH III.

INANIMATE Object, DIRECT.

1. Sáke-t-ów	Oo sáhge-t-óon	he loves it.
2. It-éthe-t-um	Ood enáin-d-on	he so-thinks it.

[136] xxi. 19. 22. Nóopenahzh*éshin* . . follow *thou me.*
iv. 7. Ména-h-*éshin* . . give *thou me* drink.
vi. 34. Meenzh-*éshin-om* . . give *thou* (to) *us* (1.3).

Indicative Mood.

Ne sáke-t-an	Ne sáhge-t-oon	I love it.
Ke sáke-t-an	Ke sáhge-toon	thou lovest it.
Sáke-t-ow	Oo sáhge-t-oon	he loves it.
Ne sáke-t-an-nán	Ne sáhge-t-oon-nón	we (1.3) love it.
Ke sáke-t-an-ànow	Ke sáhge-t-oon-nón	we (1.2) love in.
Ke sáke-t-án-owów	Ke sáhge-t-óon-ahwáh	ye love it.
Sáke-t-ów-uk	Oo sáhge-t-óon-ahwáh	they love it.
Net' It-éthe-t-en	Nind en-áin-d-on	I so-think it.
Ket' It-éthe-t-en	Ked en-áin-d-on	thou thinkest it.
It-éthe-t-um	Ood en-áin-d-on	he thinks it.
Net' It-éthe-t-en-nán	Nind en-áin-don-non	we (1.3) think it.
Ket' It-éthe-t-en-ànow	Ked en-áin-don-non	we (1.2) think it.
Ket' It-éthe-t-én-owow	Ked en-áin-don-ahwáh	ye think it.
It-éthe-t-úm-wuk	Ood en-áin-don-ahwáh	they think it.

* This n is expletive, being simply the cognate liquid of the d following it. See Introduction.

Indeterminate.

1. Sàke-t-à-*newoo* ..*he,* or *they,* (Fr. *on*) love *it.*
2. It-éthe-t-ahgun-ewoo...*he* or *they* so-think it.

Double Inanimate.

Sàke-t-à-mahgun... ..it loves it.

Inverse.

Ne sáke-h-ík-oon	Nin sáhge-h-égoon	me loveth it, i.e. it loves me.
Ke sáke-h-ík-oon	Ke sáhge-h-égoon	it loves thee.
Sáke-h-íkoo	Oo sáhge-h-égoon	he is loved (by it).
Ne sáke-h-ík-oon-nón	Nin sáhge-h-égoon-nón	it loves us (1.3).
Ke sáke-h-ík-oon-ànow	Ke sáhge-h-égoon-nón	it loves us (1.2).
Ke sáke-h-ík-oon-owów	Ke sáhge-h-égoon-ahwáh	it loves you.
Sáke-h-íkoo-wúk	Oo sáhge-h-égoo-wug	they are loved.

Double Inanimate.

Sàke-h-ik-óo-mahgun...it is loved by *it.*

SUBJUNCTIVE MOOD DIRECT.[137]

Sáke-t-īán	Sáhge-t-ooyón	(that) I love it.
-īun	-óoyun	thou lovest it.
-at	-ood	he loves it.
-īàk	-ooyóng	we (1.3) love it.
-īăk	-óoyung	we (1.2) love it.
-īáig	-ooyáig	ye love it.
-at-wów (def.)	-oowód	they love it.
Seáke-t-átch-ik (indef.)	Sahyahge-t-óodj-ik	they love it.

It-ethe-t-umm*án* En-aind-umm*ón* (that) *I* so think *it*.
&c. See *Intrans.* pp. 195. 196. 197. Conjug. 6.

Indeterminate.

1. Sáke-t-ánewik	Sahge-t-ang	(that) *he* or *they* love it.
2. It-éthe-t-áhgun-ewik	En-áin-d-ong	*he* or *they* so-think or esteem it.

Double Inanimate.

Sake-t-á-magâk	Sahge-t-áh-magâk	(that) it loves it.

[137] iv. 34. Che gézhe-t-oo*yón* .. (and) that *I* finish *it*.
x. 25. Wázhe-too-y*áhn*(*ŏn*)-*in* .. (which) *I* do *them*.
xiii. 2. Ke áht-ó*od* .. *he* had put *it*.
v. 18. Ke bahnáhje-t-oo*d* .. *he* had defiled *it*.
xix. 39. Ke béd-ó*od* .. (and) *he* brought *it*.

xix. 10. A'hy-ahm*ón*.. (that) *I* have *it*.
xviii. 37. Che wéen-d-ahm*ón*.. that *I* tell, declare *it*.
xiii. 26. Ke gwáhbah-ahm(um)-*ón* .. (when) *I* have dipped *it*.
v. 30. Anáind-ahm-*ón* .. as *I* think, intend, "my will."
x. 17. Páhgedé-n-ahm*ón* .. as *I* lay-down *it*.
x. 18. Che oodáhpe-n-ahm*ón* .. that *I* take *it*.

xvi. 30. Kekáind-áhm*un* .. (that) *thou* knowest (*it* or *them*).
i. 50. Wainje tápway-áind-ahm*un?* .. whence true-thinkest, "believest," *thou it?*
iv. 11. A'hn'eende .. wáinde-n-áhm*un*? ...what-place .. from-takest *thou it?*

xx. i. 5. 6. Ke wáhbund*ung* .. (and) *he* saw *it* (or them).
xiii. 26. Kah gwáhbah-*úng* .. (when) *he* had dipped *it*.
viii. 9. E'gewh kah nóond-*áhg-ig* .. those who (*they*) heard *it*.

INVERSE.

Sáke-h-ík-oo-yán	Sahge-h-egoo-yón	that it loves me.
-óo-yun	-egóo-yun	it loves thee.
-oo-t	-égoo-d	he is loved (by it).
-oo-yàk	-egoo-yóng	it loves us (1.3).
-oo-yăk	-egóo-yung	it loves us (1.2).
-oo-yáig	-egoo-yaig	it loves you.
-oo-t-wow	-égoo-d-wah	they are loved.

Double Inanimate.

Sáke-h-ik-óomagâk	Sahge-ig-óomagâk	(that) it is loved by it.

viii. 51. Keshpin.. minjémi-n-*ung* .. if .. *he* hold *it*.

viii. 29. Mánw-áind-*úng-in* (plur.).. which *he* well-thinks, approves.
vii. 23. Keshpin.. ootáhpe-n-*ung* .. if *he* take *it*.
iii. 31. Ahkeh aindáhzhind*úng* .. earth, *he* relates, " speaks of," *it*.

iii. 11. Kakáindahm*óng* .. (which) *we* (1.3) know (*it*).
Kah wáhbundahm*óng* .. which *we* have seen (*it*).

i. 14. Ke wáhbundahm*úng* .. (and) *we* saw *it*.
xiii. 29. Ka ahyáh-m-*ung-oon* (plur.) .. (which) *we* (1.2) shall have (*them*).

xv. 10. Keshpin minjéme-n-ahm-*áig* .. if *ye* hold *them*.
xiii. 17. Keshpin kekáindahm-*áig* .. if *ye* know *them*.
xvi. 4. Che megu-áindahm-*áig*.. that *ye* may find-think, recollect *it*.
vi. 26. Ke wáhbundahm-*áig* .. that ye had seen *them*.
i. 38. Wágoonain áindahw-áindum-*áig ?* .. what seek *ye* ?
ix. 27. Wah .. nóndahm-*áig?* .. (that) *ye* want (to) hear *it*.

vi. 14. 22. Ahpé kah wáhbundáhm-*oowód* .. when *they* had seen *it*.
vi. 13. Kah esqúand-ahm-oo*wód* .. which *they* had left, " remained over."
v. 28. Che nóond-ahm-oo*wód* .. *they* will hear *it*.
xi. 41. Ke ékoo-n-áhm-oo*wod* .. *they* withdrew *it*.
xviii. 28. Kóo-t-áhm-oo*wód*.. as *they* feared *it*.
vi. 23. Kah .. méj-e*wod* .. *they* eat *it*.

IMPERATIVE MOOD, Present.

Sáke-t-ah	Sáhge-t-oon[138]	love thou it.
Sáke-t-ah-tàk	Sáhge-t-oon-dáh	let us love it.
Sáke-t-àk	Sáhge-t-óog	love ye it.
It-éthe-ta	En-áin-d-un	think thou it.
It-éthe-ta-tàk	En-áin-dun-dáh	let us think it.
It-éthe-t-um-óok	En-áin-d-um-óok	think ye it.

INDEFINITE.

1 Sáke-t-à-kun		love thou it.
-kàk		let us love it.
-kaik		love ye it.
2 It-éthe-t-um-óo-kun		think thou it.
-kàk		let us (1.2) think it.
-káik		think ye it.

PARAGRAPH IV.

INDETERMINATE, &c. Object.

Anim. obj.	Sáke-h-ewáyoo	Sáhge-h-ewá	he loves. (p. 99)
Inan. obj.	Sáke-che-gáyoo	Sáhge-ch-egá	he loves. (p. 101)

INDIC. Pres. DIRECT. (Conjug. 3.)

Ne sáke-h-ewán	Nin sáhge-h-ewá	I love (somebody)
Ke sáke-h-ewán	Ke sáhge-h-ewá	thou lovest (id.).
Sáke-h-ewáyoo	Sáhge-h-ewá	he loves (id.).

[138] xii. 28. Pésheg-aindáhgoo-t-*óon* .. one-think, " glorify," *thou it.*
xiii. 29. Késhpenah-d-*óon* .. buy *thou* (*it* or) *them.*
ii. 19. Bahnáhje-t-*óog* .. destroy *ye it.*
xi. 34. xx. 27. Wáhbu-nd-*un* .. see *thou* (*it* or) *them.*
xviii. 11. Péena-h-*ún* .. enter, " put up," *thou it.*
v. 8. 11. Ootáhpe-n-*un* .. take *thou it.*
ii. 8. Zége-n-*áhm-ook* .. pour *ye it.*
v. 39. Undah-kekái-nd-*ahm-óok* .. go-know *ye* (*it* or) *them.*
xi. 39. E'koo-n-*áhm-ook* .. withdraw, " take away," *ye it.*
xiv. 15. Minjéme-n-*ahm-ook* .. hold, " keep," *ye* (*it* or) *them.*

Ne sáke-h-ewán-nan	Nin sáhge-h-ewá-min	we (1.3) love (id.).
Ke sáke-h-ewán-ànow	Ke sáhge-h-ewá-min	we (1.2) love (id.).
Ke sáke-h-ewán-owow	Ke sáhge-h-ewá-m	ye love (id.).
Sáke-h-eway-wŭk	Sáhge-h-ewá-wug	they love (id.).

Inverse.

Ne sáke-h-ík-ówin	Nin sáhge-h-ig-óo	me love they (indet.).
Ke sáke-h-ik-ówin	Ke sáhge-h-ig-óo	they love thee.
Sáke-h-ów	Sáhge-h-áh	he is loved
Ne sáke-h-ik-ówin-nan	Nin sáhge-h-ig-óo-min	they love us (1.3).
Ke sáke-h-ik-ówin-ànow	Ke sáhge-h-ig-óo-min	they love us (1.2).
Ke sáke-h-ik-ówin-owów	Ke sáhge-h-ig-óo-m	they love you.
Sáke-h-ów-ŭk	Sáhge-h-áh-wug	they are loved

Subjunctive Mood, Direct.

Sáke-h-ew-éán	Sáhge-h-ew-áyón (that)	I love (somebody).
-éun	-áyun	thou lovest.
-áit	-áid	he loves.
-éàk	-áyóng	we (1.3) love.
-eăk	-áyung	we (1.2) love.
-eáig	-ayáig	ye love.
-ait-wów (def.time)	-áwod	they love.
-áitch-ik (indef.time)	-áidj-ig	they love.

Inverse.

Sáke-h-ik-ów-eán	Sáhe-h-igóo-yón (that)	they (somebody) love me.
-h-ik-ów-eun	-h-igóo-yun	they love thee.
-h-éet	-h-índ	he is loved.
-h-ik-ówe-àk	-h-igóo-yóng	they love us (1.3)
-h-ik-ówe-ăk	-h-igóo-yung	they love us (1.2)
-h-ik-ówe-áig	-h-igóo-yáig	they love you.
-h-éet-wów	-h-índ-wáh	they are loved.

Indefinite Object Indic. Mood. Direct. (Conjug. 3.)

Ne sáke-(t)ch-egán	Ne sáhge-ch-egá	I love.
Ke sáke-ch-egán	Ke sáhge-ch-egá	thou lovest.
Sáke-ch-egáyoo	Sáhge-ch-egá	he loves.

Ne sáke-ch-egán-nan	Nin sáhge-ch-egá-min	we (1.3) love.
Ke sáke-ch-egan-ànow	Ke sáhge-ch-egá-min	we (1.2) love.
Ke sáke-ch-egán-owów	Ke sáhge-ch-egá-m	ye love.
Sáke-ch-egáy-wŭk	Sáhge-ch-egá-wug	they love.

SUBJUNCTIVE MOOD.

Sáke-(t)ch-eg-éán	Sahge-(t)ch-eg-áyón	(that) I love (something)
-éun	-áyun	thou lovest.
-áit	-áid	he loves.
-éàk	-ayóng	we (1.3) love.
-éăk	-áyung	we (1.2) love.
-éaig	-áyáig	ye love.
-áit-wów (def. time)	-áwod	they love.
S-e-áke(t)chegái(t)chik	S-ahy-áhge-(t)ch-eg-ái(d)j-ig	they love.

The INVERSE or *return* form of *this* (INDEFINITE) mode of the verb constitutes the Participial Passive, as follows,

PARTICIPIAL PASSIVE. PAST PARTICIPLE. (p. 111 et seq.)

Indicative Mood. (*Conjug.* 4.)

Ne sáke-ch-eg-às-oon	Nin sáhge-ch-egáhz
I am loved (Lat. amatus sum).	
Ke sáke-ch-eg-às-oon	Ke sáhge-ch-egáhz
thou art loved.	
Sáke-ch-eg-às-oo	Sáhge-ch-egáhzoo
he is loved.	
Ne sáke-ch-eg-às-oon-nan	Nin sáhge-ch-egáhzoo-min
we (1.3) are loved.	
Ke sáke-ch-eg-às-oon-ànow	Ke sáhge-ch-egáhzoo-min
we (1.2) are loved.	
Ke sáke-ch-eg-às-oon-owów	Ke sáhge-ch-egáhzóo-m
ye are loved.	
Sáke-ch-eg-às-oo-wug	Sáhge-ch-egáhzoo-wug
they are loved.	

INANIMATE. (p. 111 et seq.)

Sáke-ch-egàtáyoo	Sáhge-ch-egàhdá	it is loved.
-egàtáy-wă	-wun	they are loved.

Subjunctive Mood.

Sáke-ch-eg-àsoo-yán	Sáhge-ch-egáhzoo-yón	(that) I am loved.
-yun	-yun	thou art loved.
-t	-d	he is loved.
-yàk	-yóng	we (1.3) are loved.
-yăk	-yung	we (1.2) are loved.
-yáig	-yáig	ye are loved.
-t-wow	-wód	they are loved.

INANIMATE.

Sake-ch-egàtáik	Sáhge-ch-egàhd-áig	(that) it is loved.
-ee	-in	they are loved.

PARAGRAPH V.

VERBAL ADJECTIVE.—*Active.* (Intrans. Conjug. 1.)

Ne sáke-h-ewáy-wiss-*in* *Ne* sáhge-h-ewá-wiz

&c. *I* am loving, affectionate.

Passive. (id.)

Ne sáke-h-ík-oos-*in* *Ne* sáhge-h-íkoos.

&c. *I* am lov-able, &c.

SUBJUNCTIVE. (id.)

Act. Sáke-h-ewáy-wiss-e*án* Sáhge-h-ewá-wiz-ey*ón.*

&c. (that) I am loving, &c.

Pass. Sáke-h-íkoos-*eán.* Sáhge-h-ég-oos-ey*ón.*

&c. (that) *I* am ami-able, &c.

(See pp. 114, 115.)

PARAGRAPH VI.

REFLECTIVE, RECIPROCAL, SIMULATIVE, VERBS. (p. 82 et seq.)

These modes of the Verb involving to some extent (as respects Agent and Patient) the character of Transitives, are nevertheless conjugated as *Intransitives* (of the 4th Conjugation).

INDICATIVE MOOD.

Reflect. *Ne* sáke-h-*íssoon* (or -h-*íttissoon*) *Nin* sáhge-h-*édis*

I love *myself.*

Recip. *Ne* sáke-h-íttoon*nán* (plur.) *Nin* sáhge-h-éde-*min*.
We (1.3) love each other.

Simul. *Ne* sáke-k-àsoon (reflect.) *Nin* sáhge-kas.
I make myself, pretend, to love.

SUBJUNCTIVE MOOD.

Reflect. Sáke-h-íssoo-y*án* Sáhge-h-édesoo-y*ón*.
(that) *I* love myself.

Recip. Sáke-h-íttoo-y*àk* (plur.) Sáhge-h-éde-y*óng*.
(that) *we* (1.3) love one another.

Simul. Sáke-k-àsoo-y*án* (reflect.) Sáhge-k-àsoo-y*ón*.
(that) *I* pretend to love.

PARAGRAPH VII.

THE OBLIQUE CASES. p. 117 et seq. Notes 64. 65.

From the Transitive Verb in its Direct Relation (Nomin. and Accus.) we proceed to the *Oblique* Cases; namely, 1, Dative; 2, Ablative; and 3, Accessory or Possessive; beginning here with the last. It is, as already observed, used in connexion with the *third* person only. See *Syntax*.

POSSESSIVE, &c. CASE. (p. 123.)

Anim. Ne sáke-h-im-ów-a I love his him.
Inan. 1. Ne sake-t-ă-wan. I love his it.
2. Net' It-éthe-t-um-wan. I think his it.

Indicative Mood (anim.). *Direct*, 3d. person Accus.
Ne sáke-h-*im*-ów-ă I love *his* him, or them.
Ke sáke-h-*im*-ów-ă thou lovest his him.
Sáke-h-*áth*-u-ă he loves his him.
Ne sáke-h-*im*-ánnan we (1.3) love his him.
&c.

Subjunctive Mood.

Sáke-h-*im*-úk (that) I love *his* him, &c.
Sáke-h-*im*-út thou lovest *his* him.

Sáke-h-*áth*it — he loves *his* him.
Sake-h-*ím-ŭk-éet* — *we* (1.3) love *his him.*
&c.

Imperative Mood. Pres.

Sake-h-*ím* — love thou *his* him, &c.
Sake-h-*im*-eek — love ye *his* him.

Indefinite.

Sáke-h-*im*-àkun — love thou *his* him.
&c.

Inanimate (Indic.)

1. Ne sáke-tă-*w*-án — I love *his* it.
Ke sáke-tă-*w*-án — thou lovest *his* it.
Sáke-t-*áthu*-ă — he loves *his* it.
&c.
2. Net' It-éthe-tum-w-án — I think his it.
Ket' It-éthe-tum-w-án — thou thinkest his it.
It-éthe-tum-éthuă — he thinks his it.
Net' It-éthe-tum-w-án-nan — we (1.3) think his it.
&c.

Subjunctive Mood.

1. Sáke-tá-*w*-uk — (that) I love *his* it.
&c.
2. It-éthe-t-úm-*w*-uk — I think *his* it.
&c. — See *Addenda.*

Paragraph VIII.

Dative Case. (p. 117 et seq. Note 64.)

Anim. Sáke-t-ow-áyoo — he loveth him for him.
Inan. Sâke-t-ŭm-ow-áyoo — he loveth it for him.

Direct. Anim. Indic. 3d Pers. Accus.

Ne sáke-t-ow-*ów* — I love (him) for him.
Ke sáke-t-ow-*ów* — thou lovest (him) for him.
&c.

Inverse. 3d Pers. Nomin. (p. 55.)

Ne sáke-tw-âk — he loves (him) for me.
Ke sáke-tw-âk — he loves (him) for thee.
Sake-tw-âk — he is loved for him, by &c. DEF.
Ne sáke-tw-âk-oonán — he loves him for us (1.3)
&c.

Direct. 2d and 1st Pers.

Ke sáke-tw-ówin — thou lovest him for me.
Ke sáke-tw-ówin-nan — thou lovest him for us (1.3)
Ke sáke-tw-ówin-owow — ye love him for me.

Inverse. (p. 55.)

Ke sáke-tw-âtin — I love him for thee.
Ke sáke-tw-âtin-owow — I love him for you.
Ke sáke-tw-âtin-nán — we (1.3) love him for thee.

Subjunctive Direct. 3d. Pers. Accus.

Sáke-tw-ów-uk — (that) I love (him) for him.
Sáke-tw-ów-ut — thou lovest (him) for him.
&c.

Inverse.

Sáke-tw-ów-it — (that) he loves him for me.
Sáke-tw-âsk — he loves him for thee.
Sáke-tw-âkoot — he is loved for him, by, &c. DEF.
Sáke-tw-ów-eaméet — he loves him for us (1.3).
&c.

Direct. 2d and 1st Pers.

Sáke-tw-ów-eun — (that) thou love him for me.
Sáke-tw-ówe-aig — ye love him for me.

Inverse.

Sáke-tw-â-tán — (that) I love him for thee.
Sáke-twâ-tŭk-ook — I love him for you.
Sáke-twâ-tàk — we (1.3) love him for thee.

INDETERMINATE. *Inverse.* (p. 226.)

Anim. Ne sáke-*tw*-âk-ówin — they (some one) love *him for* me.
&c.
Inan. Ne sáke-*tum*-àk-ówin — they (id.) love *it for* me.
&c.

Anim. *Ne* tem *ne* ná-*tw*-âk-ówin. . *my* horse they (indet.) fetch (*him*) for *me*.

Inan. *Ne* mókoman *ne* ná-*tum*-àk-ówin. . *my* knife they (id.) fetch (*it*) for *me*.

Subjunctive. (p. 226.)

Anim. Sáke-tw-âk-ów-eán (that) they (indet.) love him for me.
&c.

Inan. Sáke-tum-àk-ów-eán they (id.) love it for me.
&c.

PARAGRAPH IX.

INANIMATE. (Indic.)

Ne sáke-túm-*ow-ów* *I* love it for *him*.
&c.

Inverse. (p. 55.)

Ne sáke-tum-àk he loves it for me.
&c.

2d and 1st Pers. *Direct.*

Ke sáke-t-um-ówin thou lovest it for me.
Ke sáke-t-um-ówin-nan thou lovest it for us (1.3).
Ke sáke-t-um-ówin-owów ye love it for me.

Inverse. (p. 55.)

Ke sáke-t-um-àtin I love it for thee.
Ke sáke-t-um-àtin-nan we (1.3) love it for thee.
Ke sáke-t-um-àtin-owów I love it for you.

Subjunctive. Direct. (p. 215.)

Sáke-túm-ow-uk (that) I love it for him.
Sáke-túm-ow-ut thou lovest it for him.
&c.

Inverse.

Sáke-tum-ów-it (that) he loves it for me.
Sáke-tum-ásk he loves it for thee.
Sáke-tum-àkoot it is loved for him, by &c. DEF.
Sáke-tum-ów-eaméet he loves it for us (1.3)
&c.

2d and 1st Pers. *Direct.* (p. 219.)

Sáke-tum-ów-eun (that) thou love it for me.
&c.

Inverse. (p. 220.)

Sáke-tum-à-tán (that) I love it for thee.
Sáke-tum-à-tŭk-ook I love it for you.
Sáke-tum-à-tàk we (1.3) love it for thee.

Paragraph X.

Dative and Possessive Cases combined.

Anim. Ne sáke-tw-âm-ów-ă I love his him for him.
&c.
Inan. Ne sáke-tum-àm-ów-ă I love his it for him.
&c.

Anim. *Oo* tèmă *ne* ná-TW-*ám*-ówă.. *his* horse *I* fetch (*his* HIM) FOR him.
Oot' ustís-ă ne ná-TW-*ám*-ówă.. *his* gloves I fetch (id.) FOR him.
Inan. *Oo* múskesín-ă ne ná-TUM-*ám*-ówă.. *his* shoes I fetch (*his* IT) FOR him.

Paragraph XI.

Reflective, &c. Conjug. 4. *Indic. Mood.*

Anim. *Ne* sáke-*tw*-âssoon *I* love (*him*) *for* myself.
&c.
Inan. *Ne* sáke-*tum*-ássoon *I* love (*it*) *for* myself.
&c.

Subjunctive.

Anim. Sáke-tw-âssoo-yán (that) I love (him) for myself.
Sáke-tw-âssóo-yun thou, &c.
&c.
Inan. Sáke-tum-ássoo-yán (that) I love (it) for myself.
&c.

Paragraph XII.

Ablative or Instrumental Case. p. 121. (Conjug. 3.)

Ne sáke-ch-egá-*gán*	*I* love *with,* or *of,* something.
Ke sáke-ch-egá-*gán*	*thou* lovest with something.
&c.	

Subjunctive.

Sáke-ch-egà-ge*án* (*g* hard) (that) I love *with,* or *of,* something. &c.

Sect. V.

NEGATIVE VERBS. (See p. 63 et seq.)

Anim.	*Ne* sáhge-*h-áh-se*	*I* love *him not.*
Inan.	1. *Ne* sáhge-*t-óo-seen*	*I* love *it not.*
	2. Nind en-áin-*d-áh-seen*	*I* think *it not.*

Indicative Mood.

Present. Direct. 3d. Pers. *Accus.*

Ne sáhge-h-*áh*-se (plur. -*g*)	I love *him* not (plur. *them*).
Ke sáhge-h-áh-se (-*g*)	thou lovest him not.
Oo sáhge-h-áh-seen	he loves him not.
Ne sáhge-h-áh-se-non (-*ig*)	we (1.3) love him not.
Ke sáhge-h-áh-se-non (-*ig*)	we (1.2) love him not.
Ke sáhge-h-áh-se-wáh (-*g*)	ye love him not.
Oo sáhge-h-áh-se-wón	they love him not.

Inverse. See p. 214.

Ne sahge-h-*íg*-oose (plur. -*g*)	me loveth-*he*-not, i.e. he loveth me not (and so of the rest).
Ke sahge-h-ígoose (-*g*)	he loveth thee not.
Oo sahge-h-íg-oo-seen (-*un*)	he is loved not by him, her, (or *them*) def.
Ne sahge-h-íg-oose-nón (-*ig*)	he loves us (1.3) not (plur. *they*).
Ke sahge-h-íg-oose-nón (-*ig*)	he loves us (1.2) not (*id.*).
Ke sahge-h-íg-oosen-ahwáh (-*g*)	he loves you not. (*id*).
Oo sahge-h-íg-oose-wón	they are loved not by, &c. def.

2d and 1st Pers. DIRECT.

Ke sáhge-h-ése	thou lovest me-not.
Ke sáhge-h-esée-m	ye love me-not.
Ke sáhge-h-ése-min	thou or ye love us (1.3) not.

INVERSE.

Ke sáhge-h-ésenoon	I love thee not.
Ke sáhge-h-ésenóon-im	I love you not.

SUBJUNCTIVE MOOD. Present. DIRECT.

Sahge-h-áh-se-wug (plur. *-wah*)[139] (that)	I love him not (plur. *them*)
Sahge-h-áh-se-wud (*-wah*)	thou lovest him not.
Sahge-h-áh-s-ig	he loves him not.
Sahge-h-áh-se-wong-id (*-wah*)	we (1.3) love him not.
Sahge-h-áh-se-wung (*-wah*)	we (1.2) love him not.
Sahge-h-áh-se-wáig (*-wah*)	ye love him not.
Sahge-h-áh-s-ig-wáh -se-wód	they love him not.

INVERSE.

Sáhge-h-ésig (plur. *-wah*)[140] (that)	he loves me not.
Sáhge-h-esen-ík	he loves thee not.
Sáhge-h-égoo-sig	he is not loved (by, &c. DEF.)

139 xix. 4. Mék-ahmahwáh-*se-wúg* .. (that) *I* find *not* to, "in," *him*.
ix. 31. Nóondahwáh-*s-ig* .. (that) *he* heareth *him*, or *them*, *not*.
vii. 35. Che mékahwáh-*se-wúng* .. (that) *we* (1.2) find *him not*.
vii. 45. Ke benáh-*se-wáig* .. (that) *ye* have *not* brought *him*.
ix. 30. Kekánemáh-*se-wáig* .. (that) *ye* know *him not*.
xv. 21. Kekánemáh-*se-wod* .. (as) *they* know *him*, or *them*, *not*.

140 xiv. 24. Owh sahyáhge-h-*esi-g* (flat vow.).. *he* who loveth *me not*.
xx. 29. *E'gewh* kah wáhbahm-*esé-g-ig* .. *those* who have *not* seen *me*.
xii. 42. Che sáhgeje-wábe-n-*íg*-oose-*wód* .. that *they* be *not* out-thrown (by them DEF.).

IMPERATIVE MOOD.

xx. 17. Tóngen-*éshe-káin* .. touch *thou me not*.
x. 37. Tápwatáhw-*eshe-k-áig-oon* .. believe *ye me not*.

Sáhge-h-és-eammínd	he loves us (1.3) not.
Sáhge-h-ése-wung	he loves us (1.2) not.
Sáhge-h-ése-wáig	he loves you not.
Sahge-h-égoo-se-wod	they are not loved (by, &c. DEF.)

(2d and 1st pers.) DIRECT.

Sáhge-h-esé-wun	(that) thou lovest me not.
Sáhge-h-ese-wóng	thou lovest us (1.3) not.
Sáhge-h-ese-wáig[141]	ye love me not.

INVERSE.

Sáhge-h-ésen-owón	(that) I love thee not.
Sáhge-h-ésen-énug-oog	I love you not.
Sáhge-h-ése-n-ewóng	we (1.3) love thee not.

PARAGRAPH II.

INANIMATE OBJECT. DIRECT.

INDICATIVE MOOD.

Ne sáhge-t-óo-seen (plur. *-un*)	I love it not (plur. *them*).
Ke sáhge-t-óo-seen	thou lovest it not.
Oo sáhge-t-óo-seen	he loves it not.
Ne sáhge-tóo-se-non	we (1.3) love it not.
Ke sáhge-tóo-se-non	we (1.2) love it not.
Ke sáhge-tóo-sen-ahwáh	ye love it not.
Oo sáhge-tóo-sen-ahwáh	they love it not.

INVERSE.

Ne sáhge-h-ég-oo-seen (plur. *-un*)	it loves me not (plur. *they*).
Ke sáhge-h-ég-oo-seen	it loves thee not.
Oo sáhge-h-ég-oo-seen	it is not loved (by, &c. DEF.).
Ne sáhge-h-ég-oo-se-nón	it loves not us (1.3)
&c.	

[141] viii. 45. x. 38. (Wáinje) tápwa-tów-*ese-wáig* . . (whence) *ye* true-hear, believe, *me not*.

xv. 5. Ahyáhw-*ese--waig* . . (if) *ye* have *not me*.

SUBJUNCTIVE MOOD. DIRECT.

Sáhge-t-óose-won[142]	(that) I love it not.
Sáhge-t-óose-wun	thou lovest it not.
Sáhge-tóo-sig	he loves it not.
Sáhge-tóo-se-wong	we (1.3) love it not.
&c.	

INVERSE.

Sáhge-h-égoo-se-wón	(that) it loves me not
Sáhge-h-égoo-se-wun	it loves thee not.
Sáhge-h-égoo-sig	he is not loved by it.
Sáhge-h-égoo-se-wóng	it loves us (1.3) not.
&c.	See NOTES (Obl. Cases, Neg.) p. 56.

PARAGRAPH III.

INDETERMINATE. ANIMATE.

DIRECT. (Indic.)

Nin sáhge-he-wáy-se	I love (some one) not.
&c.	

Subjunctive.

Sáhge-h-éwáy-se-wón	(that) I love (some one) not.
&c.	

INVERSE. (Indic.)

Ne sáhge-h-egóo-se	he or they (Fr. *on*) love me not.
Ke sáhge-h-egóo-se	he or they love thee not.
Sáhge-h-áh-se	he is not loved.
Ne sáhge-h-egóo-se-min	he or they love not us (1.3).
Ke sáhge-h-egóo-se-min	he or they love not us (1.2).
Ke sáhge-h-egóo-s-eem	he or they love not you.
Sáhge-h-áh-se-wug	they (def.) are not loved.

142 vi. 39. Che wáhne-t-*óo-se-wón* .. that *I* lose *not it*.
iii. 10. Kekáindáh-*ze-wun?*.. (and) *thou* knowest *not* (*it*, or) *them*.
iv. 32. K*a*káindáh-*se-wáig* (flat vow.).. (that) *ye* know *it not*.
iv. 48. Késhpin ... wáhbundun-*ze-wáig* .. if *ye* see *them not*, "except ye see," &c.
iii. 12. viii. 24. Tapwatún-*ze-waig* .. (and, &c.) *ye* believe *them not*.

SUBJUNCTIVE MOOD.

Sahge-h-egóo-se-wón	(that) he or they (Fr. *on*) love not me.
Sahge-h-egóo-se-wun	he, &c. love not thee.
Sahge-h-áh-se-wind	he is not loved.
Sahge-h-egóo-se-wóng	he or they love not us (1.3).
Sahge-h-egóo-se-wung	he, &c. love not us (1.2).
Sahge-h-egóo-se-waig	he, &c. love not you.
Sahge-h-áh-se-wind-wáh	they (def.) are not loved.

INDEFINITE Object. p. 101. et seq. (Indic.)

Ne sáhge-(t)che-gá-se &c.	I love not.

SUBJUNCTIVE.

Sáhge-che-gá-se-wón &c.	(that) I love not.

VERBAL ADJECTIVE. ACTIVE. (See Intrans. p. 207.)

Indet. Ne sáhge-h-ewá-wizé-*se*, &c. I am *not* affectionate.
Indef. Ne sáhge(t)ch-egá-wizé-*se*, &c. I am *not* &c.

PASSIVE. (id.) See p. 116. *Notes.*

Anim. Ne sáhge-h-íg-oozé-*se*, &c. I am not lov-able, ami-able.
Inan. En-áin-d-áhg-wáh-*se*noon it is *not* so thought (p. 213).

See *Addenda*.

Chapter II.

Sect. I.

ADVERBS (Cree).

Note, *ch* is pronounced as *tch*, and *j* as *dj*.

Of Time Present.

An-nóoch, *at present.*
Ek'wâ, *now, instantly.*
Késách, *this instant, immediately.*
Kèseskow, *the present opportunity.*

Past.

Usp'in, *ago.*
I'spee, *then, when.*
A'stum-íspee, *since.*
A'woos-íspee, *before.*
Annóoch-egáy, *very lately.*
K'yas, kyáhtee, *long ago.*
Wéskuch, *formerly.*
Sháshi, *already.*
Ootàkoos-áik, *yesterday.*
A'woos-ootákoosaik, *the day before yesterday.*
I-áwoos-ootàkoosaik, *two days before yesterday.*
Pépoon-ook, *last winter.*
Népin-ook, *last summer.*

Future.

Etáp, *afterwards.*
Pàtoos, *hereafter.*
Pàtima, *by and bye.*
Chéskwa, *presently.*
Pă-chéskwa, *id. with emphasis.*
Kékéek, *some time or other.*
Kéygă, *at length.*
Wéykách, *at a future time.*
Pépook-e, *when it shall (be) winter, next winter.*
Wâppàk-e, *tomorrow.*
A'woose-wâppàk-e, *the day after tomorrow.*
Wépuch, *soon.*
Númmă éskwă, *not yet.*

Of Time Unspecified.

Is-péese, *whilst.*
Móosŭk, *always.*
Ask'ow, *sometimes, frequently.*
I-áskow, *unfrequently, rarely.*
Negóotoonégă, *seldom.*
Kinwais, *for a long time.*
Núggisk, *for a short time, temporarily.*
Kíssik, *for a very short time.*
Methógas, *a long time ago.*
Píttă, *for an instant.*
Kŏk'ekáy, *every moment, on every occasion.*
Oot'che, *ever.*
Númmă óotche, *never.*
Máikwauj, *at the same time (or place).*
Wéekee, *usually.*
Semmàk, *at once, without delay.*
Ketáhtowáith, *all on a sudden.*
Thískunne, Kuppáy } Késĭk { *throughthe day, all day long.*
(I'spee, *time.*)
Ecco-spee, *that very time.*

(Is-péeche, *space, quantity*)
Tán-ispeeche? *how far*, &c.?
Tàn-ispée, *when (past)?*
Tàn-ithekók, *id. (fut.)?*
Tàn-ispee óoche, *what-time from, how long?*
Ee-áyowee, *continually.*
Oosk'uch, *at first.*
Eskwíach, *the last.*
Amóya, my'wais, *before.*
Múst̃um, mwy'stus, *after.*

Of Place.

(Itte, *place.*)
Tàn-itte? *what place? where?*
O-tè, *here.*
Nè-tè, un'-tè, *there.*
Ecco-tè, *that very place.*
O-tè-óoche, *here-from, hence.*
Nè-tè óoche, *therefrom, thence.*
Chéeke, *nigh, close to.*
Kísshewauk, *near.*
Wâthow, *afar off.*
O'pemay, *on one side.*
Utte, *from-wards.*
Pey-, Peyche, *hitherward.*
Tàn-te it-áike, *on which side.*
O-tè it-áike, *on the hither side.*
Kwísk-ittè, *on the other, reverse, side.*
Núbbuttè, *on one side.*
I'-eetow, *on both sides.*
Astum-ittè, *on this side.*
Awoos-ittè, *on the other side, beyond.*
Nĭgootchis, *inland.*
Nántow, *somewhere.*
Mísshewáy, *every where.*
Móochéek, *on the ground.*
Espím-ík, *on high.*

Of Quantity and Number.

Appesis, *little.*
Místahay, *a great deal.*
Tick-úk, *the whole (number).*
Attéet, *part, some (id.).*
Mísshewáy, *the whole (quantity).*
Pàke, *part, some (id.).*
Kégát, *almost*
Kŏkethow, *all.*
Kickee, *among.*
Ni-ee, *exactly.*
Ni-ithekok, *exact quantity or number.*
Kesástow, *middling, moderately.*
A'woos-ithekók, *more.*
A'stum-ithekók, *less.*
Uthewâk, *exceeding, very.*
Nótè, *short of.*
Uthewâk-epúthu, *it exceeds.*
Nótè-puthu, *it falls short.* (p. 146)
Nummah mwâsee, *not much.*
Eg'ah-waudj, *scarcely, hardly.*

Of Quality and Manner.

Tàbiskooch *alike,*
Pétoos, *different.*
Kwíusk, *strait.*
Pímmich, *crosswise.*
Súgge, *thick, close together.*
I-áspees, *thin, far between.*
Máhmow, *all together, collectively.*
Piskis, *apart, separately.*
Mummáin, *here and there one.*
Ménah, *again, another.*
Náspich, *very.*
Sóke, *extremely.*
Kétwóm, *over again.*
Nisséek, *softly.*
Péykách, *slowly.*

Séeak-aith, *kindly.*
Pwástoway, *lingering, slowly.*
Piàtuck, *carefully.*
Pŭk-àkum, *very steadily, attentively.*
Kíthippee, *quickly.*
Síssekootz, *suddenly, abruptly.*
Mooche, *openly, gratis.*
Sáik-aith, *of one's own accord.*
Mă-máich, (*from* muche, *bad, ugly, &c.*) *badly, wickedly.*
Sàkooch, *positively, inevitably.*
Kémooch, *privately, secretly.*
Máhmuskách, *wonderfully.*
Pississĭk, *alone, unaccompanied.*
Náspách, *wrong, mistakingly.*
A'thimach, *difficultly.*
Mána, *seemingly.*
Náspitche, *finally.*
Ketàtowaith, *all at once, suddenly.*
Oóm'isse, *this wise, thus.*
O'te, *to wit.*
Pĭko, *only, nothing but.*
Mów-utche, *collectively.*
Wússuswy, *dispersedly.*

Of Comparison.

Nów-uch, *inclining to, rather.*
Kesástow, *moderately, middling.*
Místahay, *greatly, a great deal.*
Náspich, *very.*
Ath'ewâk, *exceedingly.*
Sóke, *very greatly.*
Weysah, *very.*
Weysah áthewâk, *extremely.*
Oosám, *too, most.*
Númmă mwâsee, *not much.*
Metóonee, *perfectly, completely.*
E-áp-itch, *the same.*
Pétóos, *different.*
Mwóoyche, *exactly.*

Of Affirmation.

Tàpwooy, *truly.*
Chekáymă, *to be sure, certainly.*
Ethínnuttok, *in reality.*
Sàkoo-ch, *positive-ly.*
Wéychetówee, *completely, thoroughly.*
Ethépenay, *really.*

Of Negation.

Númmă, *no, not. Used with Indic.*
Nummă wétha, *id. stronger. id.*
E'gah, *not. Used with Subj. and Imperat.*
Númma-nísse, (*soft neg.*) *no.*
Nummá-nta, (*strong neg.*) *no.*
Númma wâwâtch, *not at all.*
Eck'wissé, *forbear.*
Eck'wisse égah (*stronger neg.*) *id. do not.*
Pickóonătă, *trifling, "nonsense," (also Intensive) indefinitely.*

Of Doubt and Uncertainty.

Wéeskowin, Tàne-pĭko } *Angl. I do'nt know.*
Máskooch, *perhaps.*
Kístenach, *perhaps.*
E'tooke, *I suppose.*
Mána, *apparently, seemingly.*
Méeskow, *by chance, accidentally.*
U'tchethow, *in vain, uselessly.*

Of Interrogation.

Kékwan? *what?*
Ché? Nah? } *Interrog. Particles.*
Tàn' ittè? *which place? where?*
Tàn' ittè óotche? *from which place? whence?*
Tàn' isse? *which wise, how?*
Tàn' tàto? *which number, how many?*

Sect. II.

CONJUNCTIONS.

1. Copulative.—Ménă, *and, again;* Assitche, *also;* Wâwauj, *likewise.*
2. Disjunctive.—Mógga, *but;* E'gah, *or.*
3. Conditional.—Kéespin, *if;* E'gah, *unless.*
4. Adversative.—Móggah, *but;* A'che, *else;* A'ché-kay, Míssowauj, *so much the more.*
5. Concessive.—A'tă, *indeed, although;* E'thewaik, *nevertheless;* Kwáy-kootow, *however, nevertheless.*
6. Causal.—Ootche, *from, because, by reason of.*
 Final—Kútche *that, to the end that.*
7. Conclusive.—E'cco-isse, *thus, therefore;* Wèche, *whence;* Mà, *for.*

Tàsepwâ, *no wonder.*
Túckoowâj, *so much the more.*
Téakwuch, *contrary to expectation.*
Eéakum, *why.*
Egà mà, *for* (*e.g. I did*) *not.*
Pússena, Mutwáy, } *expressions of doubt.*
A'ta, (*with Indic.*) *indeed;* (*with subj.*) *although.*
Untowáuj,
Wâwées, *a fortiori.*
Eccose (Ekin), *thus, so,* (*it is*).
Mógga (*pos.*) *and;* (*privat.*) *but.*
Mústum, *after that.*
Móoyais, *before that.*
Nuttúcka, *fortunately.*
Péetów, Nuppáit, Nuppwówis, } *expressions of dissappointment.*
Tàpean, *it is a chance if.*
E'ga, (*with subj.*) *unless.*
Hè, *as* (Fr. *comme*).

Sect. III.

PREPOSITIONS.

Péethche, *in, within.*
Wúskitch, *on the outside.*
Espím-ik, *on high.*
Chúppasees, *below.*
Táhkootch, tètche, *upon.*
Uttáhmik, *underneath.*
Sépah, *under.*
Athéeoo, *beyond.*
Sáhpoo, *through.*
Wáskah, *around.*
Wánnuskootch, *at the end, extremity.*
Chéeke, *close, very nigh to.*
I'ssee, *towards.*
Póoskoo késik, *the same day.*
Póoskoo wutchee-*k*, *on the same hill.*
Assètche, *backwards.*
Tàke (máiskunnow), *all along* (*the path*).
Utte, *fromward.*

O'oche, FROM, *of, with, by means of.*
Kíthekow, Kickee, *among.*
Tustówidj, *between.*
(Tábbeskooch, *alike, equal.*)
Tíbbeskooch, *opposite*
A'bbetow, *(half,) in the middle.*
Péethis, *until, unto.*
Pássich, *(passing) over.*
Awkwâ, *at the back of, behind.*
Sísseonay, *parallel to.*
A'stum-ik, *in the front.*
A'b-im-ik, *at the back, behind.*

Note.—*The Preposition governs its Noun, generally, in the Locative Case, pp.* 184, 185.

Sect. IV.

INTERJECTIONS.

Ah! *express. of assent.*
Ah! Ah! *yes.*
O! O! O! *Angl. I thank you.*
Eh! Chè! *express. of surprize and disappointment.*
I! ah! *id.*
Hi! *express. of pleasure.*
Tă-táich, *expressive of contempt,* Angl. *tush!*
Waw? *Angl. Eh?*
Kaw! *indeed!*
Yó ho! *Angl. what now!*
How! *come! now!*
How! untowáudj, *well! then.*
Ek'wa! *now!*
Chist! *look!*
Po'otee! *lo! behold.*
A'ttatèpun! Angl. *I am glad of it!*
Ek'wesàne! Angl. *that's right!*
Ath'is! *alas! there is no help for it!*
Méeakwâm! *mind!*
Pickóonătă! *nothing! "nonsense"!*
Sóke! *very! strong! stoutly!*
Màtee! *let us see!*
Péegàtch! *slowly!*
Péeátŭk! *carefully!*
Níssik! *softly!*
Pittàne! *would that....!*
Tàpwóoy! *verily, in truth!*
A'stum! *hither (come)!*
A'woos! *away (go)!*
Tàn-ek-óotee! *what of that!*
Tàn-eke-móggă! *and what then!*
Păpéyway! *good luck!*
Háppwo Kétha! *it rests with you! as you (thou) please!*
Kéysa
Kéysa òtee! *it is well 'tis no worse!*
Kéeam! ah-kéeam! *be it so!*
Gáunekă tàpwooy! (ironically) *O yes, I dare say!*
Kwâchist! áwkwâchist! *express. of wonder or astonishment.*
Tàpwooy-gúnne! *seriously! without joking!*
Esk'wâ! *presently!*
E'gâ ísse! *dont!*
Ecco! *just (so)!* (Fr. *voilà*)

PART III.

SYNTAX.

CHAP. I.

THE Parts of Speech are Seven, viz.

1. Noun; Pronoun; Verb, including the Accid. and Particip. Passives; declinable.

2. Adverb; Conjunction; Preposition; Interjection; indeclinable.

In Construction the rules of Concord and Government are observed as in European languages.

Sect. I.

OF THE NOUN.

The Idiom of this Language, as seen in its declinable forms, divides the Noun into two classes, (analogous to those of gender,) which we have denominated the Animate and Inanimate. Their respective plurals are formed—the former by *-uk* or *-wuk* (Chip. *-g*, *-ug*, or *-wug*)—the latter by *-ă* or *-wă* (Chip. *-n*, *-un*, or *-wun*) added to the Singular. (p. 181.)

☞ But when *governed* by a verb in the THIRD person (expressed or understood), the Noun ends—the Anim. in *-ă* or *-wă* (sing. and plur.) Chip. *-n*, *-un*, or *-wun*—the Inan. in *-éthú* sing. *-éthu-ă* plur. Chip. *-enêh* sing. *-énenun* plur. Vide Trans. Verb.

Note.—The (Pronominal) equivalents of their Cases will be found in the Verbal Affix. See pp. 55, 183.

The Element *me-* (and *w-* or *we-*) prefixed to certain nouns, has, from the manner of the latter's uniting with the Possess. Pron. been considered by some writers as equivalent to the European Article. This is, however, a mistake, since it is found only in the names of the body and its parts, as *Wé-ow*, the body, *Ne ów*, my body; *Me-tóon*, the mouth, *Ne tóon*, my mouth; *Me-sít*, the foot, *Ne sit*, my foot; &c.—and in those expressing Relationship, as, *Me-gáuwee*, a mother, *Ne gáuwee*, my mother; &c.—with a very few others, as, *Me-wút*, a bag, *Ne wut*, my bag; *W-éegee*, a dwelling or habitation, *N'éegee*, my dwelling.

Two Nouns coming together, one of which is in the possessive case, are expressed as follows, (See Possess. Pron. p. 187.)

Ne góosis *oo* tànis-*ă*...*my* son *his* daughter; Angl. *my* son's daughter.

Ke góosis *oo* tànis-*ă*...*thy* son's daughter.

Oo góosis *oo* tànis-*éthu**-*ă*...*his* son's daughter.

Ethínu *oo* góosis-*ă*...the Indian *his* (or *her*) son, Angl. the Indian's son.

Ethínu *oo* góosis*ă* *oo* tànis-*éthu-ă*...the Indian's son's daughter.

Eskwáyoo *oo* tànis-*ă*...the woman *her* daughter, Angl. the woman's daughter.

Eskwáyoo *oo* tànis-ă *oo* tèm-*éthu-ă*...the woman her daughter, her (access.) dog. Angl. the woman's daughter's dog.

* Vide infra.

Sect. II.

OF THE ADJECTIVE.

The European Adjective, as expressed in the Algonquin dialects, is, in its most simple form, a Verb (Intrans). p. 25.

Sect. III.

OF THE PRONOUN.

The Personal Pronoun has three persons in the singular and FOUR in the plural. (See pp. 51, 60, 185.) Indet. *Owe-ŭk*, some-body any body. Indef. *Kekw-ân*, some-thing, any thing.

The third person sing. *Wétha,* is the same in both "genders." Their Cases will be found in the verbal Affix.

Note.—The Personal Pronoun is expressed in three ways. 1, Unabbreviated, as—when in Apposition, as *Owă wetha* (anim.) this (is) he; *Ooma wetha* (inan.) this (is) it; *Netha wetha* I it, i.e. it (is) I, (see p. 254 Of the Verb-Substantive); or—when used absolutely, as in answer to a Question; or,—for the sake of Emphasis, as, *Ne gă seebwóoytan, netha,* I will depart, I. (Fr. Je partirai, moi.) 2, Abbreviated, as it is used before the (indic.) Verb. 3, And lastly, by the verbal Inflexion.

The Possessive Pronoun is the Personal Pronoun used in combination with its noun. The Inan. changes the (anim.) plu. *-uk* into *-ă.*

Net' assām-*uk* (anim.)...*my* snow-shoe-*s.*
Net' assàm-*enàn*-uk...*our* (1.3) snow-shoe-*s.*
Ne páskesíggun-*ă* (inan.)...*my* gun*s.*
Ne páskesíggun-*enán-ă*...*our* (1.3) gun*s.*

The Relative Possessive Pronoun agrees with its Subject in "gender" and number (id.). (p. 187,)

Net' I'an ówă (anim.)...mine (is) this. Angl. this (is) mine,
Net' I'an-*uk* óo-*koo*...mine (are) these. and so of the rest.
Net' I'an únn-ă...mine (is) that.
Net' I'an-*uk* únn-*ekee*...mine (are) those.

Net' I'an óo-mă (inan.)...mine (is) this.
Net' I'an-ă óo-hoo...mine (are) these.
Net' I'an únne-mă...mine (is) that.
Net' I'an-ă únne-hee...mine (are) those.

The Demonstrative and Interrogative Pronouns also agree with their Subject in gender and number, as,

Owă mistĭk (anim.)...this tree.
O'okoo mistik-wŭk...these trees.
U'nnă eskwáyoo...that woman.
U'nnekee eskwáywuk...those women.
Oom'a múskesin (inan.)...this shoe.
O'ohoo múskesin-ă...these shoes.

Unnemă móokoman...that knife.
Unnehee móokomán-a...those knives.
Kootúck Ethínu (anim.)...the other Indian.
Kootúck-uk Ethínu-uk...the other Indians.
Kootúck pewâpisk (inan.)...the other metal.
Kootúck-ă pewâpisk-wă...the other metals.

Ow'ena kétha?...who (art) thou?
Owínekee kétha-wow...who (are) ye?
Ow'ena únna Ethínu?...who (is) that Indian?
Owínekee únnekee Ethínu-uk?...who (are) those Indians?
Kékwan únnema?...what (is) that (thing)?
Kékwánee únnehee?...what (are) those (things)?

☞ The Demons. Pronouns, when governed by a verb in the *third* person, change (in like manner with the Noun, vide supra) the above (anim.) forms into the Inan. *oohee* and *únnee* or *únnehee* (Chip. *oonoowh, enewh.* (p. 256.)

The (indeclinable) Pronoun Relative *gà* (Chip. *kah* or *gah*, JONES) implies, and stands for, its Antecedent; and when there is no other nominative, the verb agrees with it accordingly, in (the implied) "gender," number, and person. It governs the Subjunctive Mood. (Ital. *che;* Angl. *who, whom, which, that*).

Kúttawâssis-*u* Iskwáyoo *gà* wúthaw-*it*...(*he* or) *she* is handsome, Woman, (she) *who* is gone out.
Kúttawâssisu-*uk* Iskwáyw-*uk gà* wúthawĭt(ch)-*ik*...id. plur.
Méeth-*in* (imperat.) móokoman (inan.) *gà* kínwâ*k*...give *thou* (to) me knife, (that) *which* is long; Angl. the long one.
Méthowâssin-*wă* móokoman-*ă gà* kínwâk-*ik*...they are good knives, (those) *which* are long; Angl. the long ones.

So with the Demonstrative Pronoun, e.g.

Ke gă méeth-*ittin* unna (anim.) *gà* métho-éthe-m-*ut* ..*I* will give *thee* that (e.g. horse) *which thou* likest (-him).

Ke gă méeth-*ittin* únnema (inan.) gà métho-éthe-t-*úmmun*... id. that (e.g. thing) which *thou* likest (-*it*).[143]

As the Pron. Relat. *gà* refers *definitely* to its (indef.) Antecedent, it has thus the force of the European Definite Article, as,

Méthos*u* (indic.) Ethínu (homo)...good-is-*he* man; he is a good man.

Ethínu hè (indef.) méthos*it* (subj.)...man as good-is-*he*.

Ethínu GA (def.) méthos*it* (subj.) ... man (*he*) WHO good is-*he*.

Ne wéeke-pwów-*uk* sàpóo-min-*uk* hè áttissoot(ch)-*ik*...I like gooseberries (such) as *are* ripe.

Ne wéeke-pwów-*uk* sàpóo-min-*uk* GA áttisoot(ch)-*ik*...id. (those) WHICH *are* ripe.

Ne wéeke-st*en* Ménissíss-*ă* hè átteetáik-*ee*...*I* like berrie*s* (such) as *are* ripe.

Ne wéeke-st*en* Ménissíss-*ă* GA átteetáik-*ee*...id. (those) which *are* ripe.

When the Attributive is to be understood in its QUALIFYING sense, the *same* (*verbal*) *form* is used, but instead of following, it *precedes*, its subject, thus,

Hè méthos*it* Ethínu...as *is* good (Angl. a good) man.

Gà méthos*it* Ethínu...(that) which is good (Angl. the good) man.

Ne wéeke-st*en* hè átteet-áik*ee* ménissíss-*ă*...*I* like ripe berrie*s*.

Ne wéeke-st*en* gà átteet-áik*ee* ménissíss-*ă*...I like the ripe berries (i.e. not the unripe).

In this (*qualifying*) mode of the Attributive, the Indefinite Conjunction *hè* is very frequently omitted, and its place supplied by

143 xii. 41. Oonoowh *kah* áhy-ekedóopun (p. 71) owh Isaiah.. (it was) these things *which* said Esaias.

xviii. 9. E'gewh (plur.) *kah* meenzhe*yun-ig* (plur.).. those *which thou* gavest *me*.

xvii. 3. Jesus Christ, *kah* bè-ahnoon-*ud* .. Jesus Christ *whom thou* hast hither-sent.

In Mr. Jones's Translation the pron. relat. (kah), as well as other indeclin. particles, is uniformly, but very improperly, united to the following word.

the " Flat Vowel," which also has an Indefinite signification. (p. 73 et seq.)

So instead of

hè méthosit Ethínu hè átteetáikee ménississa.

We then say

mèthosit Ethínu (*è* as *a* in fate) èteetáikee ménississa.[144]

The (definite) Pronoun Relative *gà* is also often omitted, as in English.

In sentences which have no Pron. Relat. the place of the English *Definite* Article is supplied, generally, by the Demonstrative Pronoun, and in this way the latter is indeed used much more frequently than grammatical precision requires.

Qui, (Cree *gà*) causam significans, subjunctivum exigit, ut,
Stultus es, *qui* huic cred-as. (*Eton Gram.*)
Ke kăképátissin, *gà* tàpwooytów-ut ówă.

Again,

Il la trouva *qui* pleuroi-t ..*he* found *her* (*who* was) Angl. weep*ing*. (*Chambaud's Gram.*)
Ne mísk-ow-*â gà* màtoo-*t*...*I* found *her who* was weep*ing*.

Sometimes a nominative comes between the Relative and the Verb. See Trans. Verb.

Sect. IV.

OF THE INTRANSITIVE VERB.

Under this head we include, besides the Impersonal (p. 145. 191), the following Personal verbs:—1, The Adjective Verb; 2, Neuter;

144 i. 33. vii. 39. xiv. 26. *Páh*nezid (flat vow. subj,) Oojechóg (anim.).. as *he* is " Holy Ghost."

ii. 10. Ewh w*á*nesheshíng (id.) zháhwe-men-áhboo (inan.).. which is good yellow-berry-liquor, i.e. wine, " the good wine."

vi. 57. Pàmáhtez*id* (id.) Wayóosemind (nomin.) .. as *he is* living father, " the living father."

vi. 69. Pàmáhtez*id* (id.) Keshá-múnedoo (id.) .. as *he is* living God, " the living God."

xvii. 11. P*áh*nezéyun (id.) wayóosemind .. (p. 22.) as *thou art* holy father, (O) " Holy father."

3, Reflective; 4, Reciprocal; 5, Simulative; 6, Indeterminate (Trans.); 7, Indefinite (id.); 8, Accid. Passive; 9, Particip. Passive; 10, Verbal Adjective; and 11, Instrument. Verb;—all of which, with few exceptions, are formed after the FOUR *General* conjugations already exemplified,—the third pers. sing. (indic.) indicating the Conjugation to which they severally belong (p. 198.). The Inanimate has only the third person in both numbers (p. 200).

All of the above, by means of their two (Anim. and Inan.) forms, agree with their Subject in "gender," as well as in number and person.

Awk'-oos*u* (adj. verb anim.) *Ke* gáuwee ..(*he* or) *she* is sick *thy* mother. Angl. thy mother is sick—and so of the rest.

Kínw-oos*u*-*uk* (id.) nàpeyw-*uk*...the men are tall.

Chímmis-íssu-*uk* (id.) Iskwáy-*wuk*...the women are short.

Méttawáyw-*uk* (neut. id.) oowâssis-*uk*...the children play.

Péekoo-púthu-*uk* (p. 147) Mistík-*wuk*...the sticks break.

Pàke-púthu-*ă* (inan.) *ne* chéechee-*ă*...*my* fingers swell.

Kées-esoo-*uk* (accid. pass.) seeseep-*uk* ... the ducks are finished, "done." (Fr. cuits).

Kées-etay*oo* (id. inan.) wéeas...the meat *is* done.

Kées-etay-*wă* néepées-*ă*...the leaves (vegetables) *are* done.

Kéese-ch-egà-soo-*uk* (part. pass. anim.) net' assàm-enàn-*uk* ...our (1.3) snowshoes are finished.

Kéese-ch-egà-táy-*wă* (id. inan.) ke múskesín-oowów-*ă*... your shoes are finished.

Nōkoo-sú-*uk* (p. 114) móostóos-*wŭk*...the bisons *are* visible, in sight.

Nōkw-un-*wă* wáskahéggun-*ă* (inan.)...the houses *are* visible.

Nippée-*wun* úskee...the country *is* water-*y*.

Nummáis-*ewun* úskee...the country *is* fish-*y*.[145]

[145] v. 30. O'oneshéshin (adj. verb) nin depáhkoonewá-*wín*.. it is good, "just," my judg*ment*.

viii. 14. Tàpwá-mahgud (neut.) nin tebáhjemoo-*win*.. it is true.... my rela-*tion*, "record."

Both Nouns (see above), and Pronouns (Demonstrative and Interrogative), when in the Nominative Case, require the verb in the third person.

Methó-siss*u* (adj. verb anim.) ówa...this is good.

Methó-siss-*ú-uk* óokoo...these are good.

Methó-wâssi*n* (id. inan.) óoma...this is good.

Méthowâssin-*wă*...óohoo...these are good.

Kínwoo-su ówa iskwáyoo (anim.)...*she* (or *he*) *is* long, tall, this woman.

Kínwoosu-uk óokoo iskwáy-wuk....they are tall, these women.

Kínw-ow óoma mookoman (inan.)...it is long, this knife.

Kínwów-ă óohoo móokoman-ă...they are long, these knives.

So also in the Subjunctive.

—hè kínw-oos*it* ówa iskwáyoo (anim.)...as *she* (or *he*) *is* tall, this woman.

—hè kìnwoosit*wów* (def.) or -hè kínwoosítch*ík* (indef. time) óokoo ískwáywuk...as they are tall, these women.

—hè kínw-âk óoma móokoman (inan.).. as it is long this knife.

—hè kínw-âk-wów (def.) or, -hè kínwâk-ee (indef.) óohoo mókoman-ă ...as they are long, these knives.

In a simple sentence the (verbal) Attributive commonly precedes its Subject, as above, unless an Emphasis on the latter require the contrary order.

As the English Adjective, and present and past Participles, are, in these dialects, expressed by *a personal verb*, it results (and it is deserving of attention) that the Attributive, unless when *compounded* with its Subject, is ever in the *predicative* form; so not only in "the man is good," but also in "the good," "the

v. 28. Pè-táhgweshin-óomahgut (id.) ewh kézhig.. it is hither-arriving the day.

viii. 16. Tah quíyukw-áind*áhgwud* (p. 213) nin tebáhkoonewá-win.. it will be strait-think-able, "true," my judgment.

i. 5. Ewh (dush) wáhsayáhze-win ke záhg*áhtá*-mahgud (accid. pass.) .. that light is broke forth. See pp. 25 et seq. 36.

living," "the loved man," &c. there is a (subordinate) verbal assertion expressed. (p. 248.)

MOODS.

The Indicative and Imperative moods are used absolutely—the Subjunctive and Doubtful (dub.) subordinately or dependently.

Indicative and Imperative Moods.

Ne gă méches-oon...I will eat.

It'-akw*un* éskootayoo mógga níppee nummá 't-akw*ún*... there *is* fire but water there *is* not.

A'ttéet tēt-áppu-*uk*, áttéet móost-ootáy-*wuk*.. part (of them) *they* upon-sit, i.e. ride; part *they* go on foot.

Kúttawâssis-*u* (intrans.) Iskwáyoo, éthewaik númma *ne* sáke-h-*ow* (trans.) the Woman is handsome, nevertheless *I* love *her* not.

O'tè áppe*e*...sit *thou* here.

Untè it-óotai-*k*...go-*ye* thither.

Méchesoo (pres.) méchesóo-kun (indef. tense)...eat thou.

Wéputch péyche-kéway-k*áik* (indef.)...soon hither-return-*ye*, "come back" ye.

Subjunctive Mood.

But if two Verbs are joined by a relational, or a dependent conjunctive word, as the Pron. Relat. or certain Conjunctions, the latter or dependent verb is governed in a subordinate Mood —if it be declarative, in the Subjunctive—if contingent or doubtful, in the Doubtful Mood.

Ne kiskissi*n* (indic.).. hè ke *it*w-*eán* (subj.)...*I* remember that *I* have said *so.*

Ne kískissi*n* hè tóot-*àk*...*I* remember that *he* did *it.*

Ne kíssewâssi*n* hé *it*-wâ-ni*k*...*I* am angry that *they* (Fr. *on*) say *so.*

Sàshi *ne* gă ke íssebwooyt*án* péyche-kéw*éune*...*I* shall have departed *when you* hither-return.

Ke metóon-in hè Néhethaw*éun*...*thou* perfect-est when *thou* Cree-est, talkest Cree.

Métho-wâss-i*n* kútta péyàkóo-*yun*...*it is* good that *thou* be one, i.e. be alone.

Péegeeskàtik-w*un* (p. 114) hè nipp*it*...*it is* regret-*ible*, melancholy, that *he is* dead.

The Infinitive is resolved into the Subjunctive.

Níeetów*un* kútta ĭt-óote*án*...*it is* inconvenient that *I* (for me to) go thither.

Wéyt*un* kutta tóochegàt*áik*...*it is* easy that *it* (to) be done.

The Subordinate may precede the Principal Verb.

Ithecōk péetoog-áitch-e (subj. p. 203).—ne gă wúthaw-in (indic.) when he shall enter—I will go out.

Hê kíssewâss*it* (subj.) ootómma-w-*áyoo* (indic.)...*as he* was angry (Angl. in his anger) *he* beat *him*.

We it-óote*án*-e *ne* gă it-oot*án* (p. 33.)...*when I* wish, or want, to go thither *I* will go thither.

We it-óotay-wáppá*nè ne* gă it-ootà-ti...if *I* had wished to go thither *I* should have, &c.

Ke kéwait*wówe ne* gă nĕ-éthet*én*...*when they shall* have returned *I* shall be content.

But it very frequently happens that, apparently at least, there is no Principal Verb in the sentence, the Indicative being, *for the sake of Emphasis*, changed into the Subjunctive; thus giving to the Indian the *force*, and somewhat of the *form*, of the inverted English phrase.

1. Ithecōk kéw-*éun-e* (subj.) *ne* gă kéw*ân* (indic.) néesta... when *thou shalt* return *I* will return also.

2. Ithecōk kéw-*éun-e* (subj.) ékwâ *ké kéw-eán* (subj.) neesta ...when &c.—then *will return-I* also.

The comparative *strength* of these varied modes of Expression may be estimated by the number and kind of the *Accents*, &c. which they respectively bear. The former is feeble, simply positive—the latter energetic; the former admits of only one Accent—in the latter, the Time, *ke*, the Attribute, *kew*, the Agent, *ean*, are, *as above*, all accented, emphatic.

Before we quit the Intransitive Verb, it may not be superfluous to remark briefly on the Verb-Substantive.

OF THE VERB-SUBSTANTIVE.

The Verb-Substantive is expressive of Existence, simply, or without reference to *manner* of Being; so,

1. It is not Auxiliary; its place in the English phrase being supplied by the verbal Inflection. (See pp. 198. 199.)

2. Nor is it Copulative; so it is omitted between words in Apposition; as,

1. O'wena *Kétha?*...who (art) *thou?*
2. *N'*ootówee-*nan kétha*...*our* (1.3) father (art) *thou.*
3. *Ne* móokoman óoma ..*my* knife this; this (is) my knife.

Again,

Wétha gà tóo-t-àk...(it is) *he,* who has done-*it.*
Nétha, gà tóot-*ummán*...*I* (it was), who did (-*I*-) *it.*
Wétha-wow, gà tóot-àk-*ik*...*they* (id.), who did (-*they*) *it.*
Ec'co-tè, gà wâppa-m-*uk*...there (id.), that *I* met *him.*
Ec'co-spee, gà núgge-sków-*uk* ..then (id.), that *I* met *him.*
Ethínu únnema (inan.) gà wâppa-t-*ummun* (inan.)...(it is an) Indian that (thing) which *thou* seest (*it*).[146]

This remark applies, however, only when the subject is expressed absolutely; for when the same occurs in a subordinate or dependent part of a sentence, a verbal form (not of the Verb-Substantive,) then appears, in the subjunctive, as,

1. *Ke* kiskéthe-m-*ittin* owin-àw*eun*...*I* know *thee* who *thou art.*

[146] i. 19. viii. 25. Wánain *keen?* .. who (art) *thou?*
xviii. 38. Wágoonain ewh tápwáywin? .. what (is) that, truth?
i. 21. Elijah nah *keen?*.. Elijah (art) *thou?* nah? interrog.
i. 24. Phárisee*g* .. *égewh* kah bé-áhnoo-n-inj-*ig* .. (inv.) Pharisees (were) *those* who were hither-sent.
ix. 17. Anwáhchegaid ... owh .. a prophet (is) that.
x. 7. *Neen* ... ewh *ood'* eshquóndám-*ewáh* .. *I* (am) *their* door.
xi. 25. *Neen* .. ewh àhbe-jebáh-*win* kiya ewh pemáhtezé-*win*.. I (am) the resurrec*tion* and the life.
xiv. 6. *Neen* .. ewh mékun, kiya ewh tápwá-*win,* kiya ewh pemáhtezé-*win* .. I (am) the path, and the tru*th,* and the life.

2. *Ne* síggetháysin-*nan* hè ootówee-m-*eàk*...*we* (1.3) are glad that *thou* fatherest-*us*, art our father.

3. *Ne* kiskétheten hè oo-móokomán-*eun* (poss.) óoma...*I* know that *thou* own-knife-est (poss. p. 141) this.[147]

The elementary verb *net'* àw-*in* (p. 155) is, however, *for the sake of Emphasis*, often used in the Indicative or absolutely.[148]

Where there is no verbal form the Assertion consists in, or is supplied by, the *stress* on the leading or the emphatic word.

Sect. V.

OF THE TRANSITIVE VERB.

The Intransitive verb, in its most simple form, contains, as we have seen, only one person, viz. its Subject, analogous to the European verb. The Transitive verb comprizes two (or more)—subject and object, &c. A few remarks on the latter may not be unnecessary.

The Transitive verb presents no difficulty, in either the Definite or the Indefinite forms, except in their double third persons. These in their Direct and Inverse significations are Active and Passive, and hence are often confounded by the learner,—the other combinations of the pronoun being all expressed Actively. The forms alluded to are these:

	Direct.	Inverse.
Def.	-h-*ayoo* (p. 213) *he-him.*	-h-*ik* (p. 214) *he-by him.*
Indef.	-h-*eváyoo* (225) *he-somebody.*	-h-*ów* (p. 226) *-he-by somebody.*

147 iv. 19. *Ne* wáb*undon*.. ewh anwáhchegaid áhwe*yun* ... *I* see .. that a prophet *thou* art. (p. 155)

viii. 24. Késhpin (mah) tápwatún-*se-waig* ewh *neen* áhwe*yón* .. if (for) *ye* believe *not* that *I* am he.

148 iv. 26. *Neen*..Kánóone*nón*, *nind* ówh.. *I*.. that speak (to) *thee*, *I* am he.

vi. 41. *Neen*, *nind* ówh ewh báhquázhe-gun .. *I*, *I* am the bread.

iii. 28. Káhween neen, *nind* ahwe-*se* owh Christ .. not I, *I* am *not* (he) the Christ.

See *Note* 83.

So in the Subjunctive,

Def.	-h-*at* (p. 215) that, as, &c. *he-him.*	-h-*ĭk'oot* that, as, &c.-*he-by him.*
Indef.	-h-*ew-áit* (p. 226) as, that &c. *he-somebody.*	-h-*éet* as, that, &c. *he-by-somebody.*

It may also be repeated here, that the Noun and the Pronoun in Construction are modified, that is, have the Accusative (or Ablative) form, only when governed by a verb in the THIRD person, expressed or understood. See ☞ pp. 244 and 247.

Ne gă níppa-h-*ow únna* mahéggun...*I* will kill (*him*) *that* wolf.

Ke gă níppa-h-*ow únna* mahéggun...*thou* wilt kill that wolf.

Kúttă níppa-h-*ayoo únnee,* or *únnehee,* mahéggun-*ă*...*he* will kill *that* wolf. (accus.)

Ne gă níppa-h-*ik* únna mahéggun...that wolf (*he*) will kill *me* (See p. 51).

Ke gă níppa-h-*ik* únna mahéggun...that wolf will kill *thee.*

Kúttă níppa-h-*ĭk únnee,* or *ŭnnehee,* mahéggun-*ă*...*he* will be killed *by that* wolf. (ablat.)[149]

[149] i. 24. Pháriseeg EGEWH kah bé-áhnoo-n-ínj-*ig* (inv. indet.) .. Pharisees (were) THOSE who *were* hither-sent.

v. 1. Ke wéquondé-*wug* (recip.) égewh Jéwy*ug* .. *they* have feasted, (recip.) those Jews (nomin.)

vi. 10. Náhmahd-áhbe-(h)*ík* égewh enéne-*wug* .. sit-down-make-*ye-them,* those people.

vii. 11. E'gewh Jéwy*ug oo* ge úndah-wáhbum-*ahwón* .. those Jews *they* went to see *him.*

vii. 26. *Oo* gék-áindáhn-*ahwáh* égewh óogemo-*g* .. ?.. do they know, these chiefs (nomin.) . . . ?

vii. 35. Oowh ke eté*wug* (recip.) égewh Jéwyug . . this they said (recip.) " the" Jews (nomin).

viii. 9. E'gewh kah nóondáhg-ig . . those who heard it.

ENEWH. (Governed of 3d pers. See ☞ p. 247.)

viii. 31. *Oo* ge en*ón* (dir.) ENEWH Jéwy*un* kah tápway-áne-m-*ígoojin* (inv.).. *he* said (to) those Jews whom *he* was believed on *by.*

iv. 42. Oowh *oo* gé en*ahwón* (id.) enéwh equái-*n* . . this *they* said (to) the woman.

DIRECT.

Ke gă níppa-h-*anów-uk* ..*óokoo* mahéggun-*uk*.

We (1.2) will kill *these* wolve-*s*. But with 3d person,

Kuttă níppa-h-áy-*wuk óohee* mahéggun-*ă*.

They will kill *these* wolve-*s*.

INVERSE.

Ke gă níppa-h-*ík*-o*onów-uk óokoo* mahéggun-*uk*.

They will kill *us* (1.2), *these* wolve-*s*. But with 3d person,

Kuttă níppa-h-*ík-wuk óohee* mahéggun-*ă*.

They will be kill-*ed by these* wolve-s.

The Ablative sign, *óot'che,* is often used with its regimen, e.g. after the Participial Passive, as,

Ke (auxil.) nippá-che-gà*soo* óotche móokoman...*he* has been killed by, or with, a knife.

The verb agrees with its Subject and Object, expressed or understood, in "gender," as well as in number, and person; as,

Note.—In simple sentences the Objective noun commonly precedes, the Subject follows, the verb, unless Emphasis suggest a different order.

Note.—The *Inanimate* object has two conjugational endings of the verb, [see below 1. 2.] as well as a Double Inanimate form. (p. 222.)

Móostoos (anim.) *ne* ké níppa-h-*ow*...bison *I* have kill(ed)-*him,* i.e. I have killed a bison.

1 Wéeas (inan.) *ne* ke níppa-t-*an*...flesh or meat *I* have killed-*it*.

Net' ustís (anim.) *ne* gă wúnne-h-*ow*...*my* mitten *I* shall lose *him*.

vi. 19. *Oo* ge wáhbum-*ahwon* (dir.) enewh Jesus(*un*).. *they* "saw" Jesus.

iv. 28. Oowh ke en*ód* (id.) enewh enéne*wun*.. this *he* said (to) "the" men.

vii. 1. *Oo* ge úndahw-áne-m-*igoon* (inv.) enewh Jewy*un* che nés-*egood* (inv.) .. *he* was sought by the Jews, that *he* might be killed (*by them* def.)

vii. 3. Enéwh wékáhnis-*un* oowh *oo* ge *ĭkoon* (id.).. those his brethren this *he* was said (to) *by*.

1 *Ne* múskesin (inan.) *ne* gă wúnne-t-*an*...*my* shoe *I* shall lose-*it*.

Mahéggun (anim.) *ne* góos-t-*ow*...a wolf *I* fear-*him*, i.e. I fear a wolf.

2 Eskóotayoo (inan.) *ne* góos-t-*en*...fire *I* fear-*it*.

Mís-tik (anim.) *n'* óote-n-*ow*...a stick, *I* take-*him*.

2 Páskesiggun (inan.) *n'*óote-n-*en*...a gun, *I* take-*it*.

Ow'e-uk (anim.) nah *Ke* wâppa-m-*ow* ?...any one (dost) *thou* see-*him* ? (*nah*, Interrog. part.)

2 Kékwan (inan.) nah *ke* wâppa-t-*en* ? something (do) *thou* see-*it* ?

Note.—It may be useful to observe that, among others, the Special Inanimates -h-*um*, -ta-h-*um*, -sk-*um*, &c. (see p. 86 et seq.) belong to the 2d (Inan.) conjugation, throughout.

Note.—In Cree, the Inanimate form of the verb remains the same for both numbers of the Object, i.e. sing. and plur.

INVERSE.

Ne gă nippa-h-*ík* mahéggun (anim.) *me* will kill-*he*, a, or, the wolf, i.e. the wolf will kill me.

Ne gă níppa-h-*ík-oon* éskootayoo (inan.) ..*it* will kill *me* the fire.

Ne wćethippee-h-*ík-oon* Míssinna-h-éggun-ap'pwooy (id.) *it* soils *me* (the) writing-liquor, or ink.

DOUBLE INANIMATE. (p. 222.)

Netówage-t-à-*magun* úskee, múskoosee-*ă*...*it* brings forth, produces, the earth, grass.

Kissá-gumme-t-á*magun* (p. 178) éskootayoo (inan.) níppee (inan.)...the fire warms the water.

See p. 131. The Transitive verb has, &c.

A member, or part, of a sentence, whether standing as Nominative or Accusative, classes in Construction with *Inanimate* Nouns, and the verbal inflection agrees with it accordingly, as,

Weyt-*un* kutche tóo-t-*ummán*...IT is easy that *I* (Angl. for me to) do *it*.

Ath'em-*un* kutche tóo-t-*ummun*...*it* is difficult that *thou* do *it*.

Ne métho-éthe-t-*en*...kutche too-t-ummun...*I* well-think-*it*, approve-*it*, that thou do it.

Ne púckwâ-t-*en* kutche tóo-t-àk...*I* hate-*it* that he do it.

The Indefinite Transitives, *-ewáyoo* and *-egáyoo*, classing in form (p. 99 et seq.) and use as Intransitives, have generally, like these, no Accusative noun (as Angl. I love, intran.); the latter (*-egáyoo*) however admits an *Indefinite* (uninflected) Accusative, as,

Móona-h-egáyoo úskee-pwów-uk...he digs potatoes, Angl. he is potatoe-digging.

The Indefinite Transitives take the oblique Cases (p. 122).

Note.—The latter (Inan.) is, as already observed, the more *comprehensive* of the above two forms, it being *Universal*—referring to *persons* as well as *things*. (p. 104. *Note.*)

Lastly, our inflected verb, then, expresses its (pronominal) Subject and Object, both definitely and indefinitely, and in both (Anim. and Inan.) forms:

ANIMATE.

Sàke-h-*ayoo*	*he* loves-*him*.
Sáke-h-*áganewoo*	*they* (Fr. *on*) love-*him*.
Sàke-h-*ewáyoo*	*he* loves (somebody).
Sàke-h-*ewânewoo* (p. 98).)	*they* (Fr. *on*) love (somebody).

INANIMATE.

Sáke-t-*ow*	*he* loves-*it*.
Sàke-t-*ànewoo*	*they* (Fr. *on*) love-*it*.
Sáke-(t)ch-*egáyoo*	*he* loves (something).
Sáke-ch-*egànewoo*	*they* (Fr. *on*) love (something).

See *Accidence*.

It seems worthy of remark, that the *Indefinite* Personal Pronoun, so imperfectly seen in European tongues, is, in these dialects, distinctly brought out, and placed on a footing with the *Definite* Pronouns, *I, thou*, &c. It is further interesting to observe that the Cree (and Chippeway) Indians can, in like manner with Europeans, be GENERAL or PARTI-

CULAR (as regards the meaning of the terms which they use) according as the *Subjects* and *Objects* occurring in their discourse may require.

The Accidental and Participial Passives class, in all respects, with the Intransitive Verb.

PARAGRAPH II.

OF THE MOODS. (p. 252.)

The Indicative and the Subjunctive Moods are alike Declarative—but are used in the relations of Principal and Subordinate—absolute and dependent. The former is used as follows,

Ne ke núgge-sk*ow-ów k'*óotáwee...*I* have met *thy* father.

Ne ke nattóo-t-*ow-ów* (p. 96) *ke* gáuwee...*I* have listened to *her, thy* mother.

Móosŭk *ne* núgga-t-*ik ne* góosis...always *my* son leaves *me.*

Ne ke wȳáise-h-*ík ne* stáis...*my* (eldest) brother has deceived *me.*

Ke sàke-h-*ík, ke* góost-*ík* mógga...*he* loves *thee, he* fears *thee* also ; *he* loves and fears *thee.*

The latter, as well as the *Doubtful* (see below) is used when dependent on another verb, expressed or implied, as,

Ke ga méeth-*ittin* típpahumów-*eun-e*...*I* will give it to *thee* when *thou* (balancest it to,) payest, *me.*

Ne ně-éthe-t-en hè péyt-*ummán*...*I* am content, pleased, that *I* (to) hear *it.*

Númma kékwân *ne* meeth-*ow* hè kéetim-*it* (intran.)...not any thing *I* give *him* as *he* is lazy.

Ne péekeskáche-h-*ík-oon* kèmmew-*ák*-e (flat vow.) ...*it* depresses me when (ever) *it* rains.

Ne kusk-éthetŭme-h-ík-oon hè kímmew-âk...it impatient-eth me as it rains.

Níppee séege-n-*ah* oothóggun-*ik*...(some) water pour-*thou-it into* the dish.

Méeth-*ik* attík-wy*ă* kutta Múskesínna-kàitch-*ik* give (*thou*) *them* deer-skin*s*, that *they* shoe-make, make (some) shoes.

Suppositive and Doubtful. (pp. 205. 206.)

The Suppositive (Indic.) form is used absolutely—the Doubtful, relatively or dependently.

Nippá-tookè-*nik* (intran.)...*they* sleep I suppose.

I′-esk-ootáy-tookè-*nik* (id.)...*they* are tired (with walking) I suppose.

Sáhke-h-áy-tookè-*nik* (trans.)...*they* love *them* I suppose.

Sáhke-h-ikóo-tookè-*nik* (id. inv.)...*they* are loved *by* (them) I suppose.[150]

Doubtful.

Kuckwáyche-m-*ik* kutta it-óotáy-*wâk-wè*...ask (*thou*) *them* if *they* go or not.

Númmă *ne* kisk-éthe-t-*en* íttè gà athây-*wâk-wè*...*I* do not know (*it*) the place where *they may* have laid *him*.

Keespin sáke-h-*é*-w-*un*-è...if *thou* love *me*.

Tàn etéthe-m-*é*-w-*un*-è...whatever *thou mayest* think (of) *me*.

Keespin úntow-éthe-m-*e*-w-*áig*-wè...if *ye* seek *me*.[151]

The Subordinate (subj.) may precede the Principal (indic.) verb in a sentence (vide supra),

Túckoos-*âike ne* gă wâppa-m-*ow*...*when he* arrives *I* shall see *him*.

[150] xi. 13. Nebáh-doogán-*un* (suppos.).. *he* sleeps (*to them*) I suppose.

[151] xx. 15. Késhpin ——, wéendahmáhw*eshin* débe ke ahsáh-w-*ahd*(*ud*) -áin.. if ——, tell *thou* me where *thou* hast laid *him*.

xx. 2. 13. Kah (neg.) ne kekáindáh-ze-en (neg.) débe ke ahsâh-w-*ahg* (*âg*)-wáin.. *I* know not where *they* have laid *him*.

xiv. 15. Késhpin sahge-h-*é-w-aig*-wáin .. if *ye* love *me*.

xviii. 8. Késhpin úndaw-áne-m-*e-wáig*-wáin .. if *ye* seek *me*.

xv. 20. Késhpin ke koodáhge-h-*íg-oowâhg*-wáin .. if *they* have persecuted *me*.

xi. 12. Késhpin néb-áh*g*-wáin .. if *he* sleep.

Ké óose-*twów-eun-e* (dat.) *ke* gà típpa-hum-*átin*.. when *thou* hast made it *for me I* will pay *thee.*

Ke óose-t-*át*(ch)*e ne* gă méth-*ik*...when *he* shall have made *it he* will give (it to) *me.*

The Indicative Mood, also, as of the Intransitives, may be changed into the Subjunctive.

Ké óose-*twów-eun-e* ékwâ ké tippa-húm-*átán*...when *thou* shalt have made *it for me* then will pay-*thee-I.*

Ké óose-t-*átche* ékwâ ké meeth-*ît*...when *he* shall have made *it* then will give (it)-*he-me.*

The Infinitive Mood is resolved into the Subjunctive with the Conjunction *hè*, as (Fr. *comme*), when; or *kúttă* or *kútche*, that (Fr. *que*), as,

Ne péy-tow-*ów* hè ĭám-*it*...*I* hear *him* as, or when, *he* speaks; Angl. *I* hear *him* speak.

Ne wâppa-m-*ow* hè too-t-*àk*...*I* see *him* as *he* does *it*; Angl. *I* see *him* do *it.*

Ne ge ĭt-ik-*ówin* kútta nígga-moo-*yán*...*they* have desired *me* (Fr. *on m'a* dit) that *I* (Angl. to) sing.

Ne ké it-ik-*ówin* kutche méeth-*úk*...*I* was told (Fr. *on m'a dit*) that *I* (Angl. to) give (*it*) to *him.*

Ittíssaw-*áyoo*...kutche tóo-t-*àk*...*he* sends *him* that *he* (Angl. to) do *it.*

Paragraph III.

OF THE PASSIVE VERB.

We have seen that Attributive words or (in Indian) *verbs* of a Passive signification, are found in both the Transitive and the Intransitive forms.

As respects the Transitive verb, which includes both Subject and Regimen, the Passive is found in the (Inverse forms of the) double-third persons only, the other combinations of

the pers. pron. having all an Active signification (See pp. 106 et seq. 255 and *Accidence*).

In simple sentences, the Active or Passive form may be used, generally, as in other languages, together with its noun in the appropriate Case (pp. 244. 247).

(Dir.) Sáke-h-*ayoo* Eskwáy-*oo* (nomin.)...*she* loves *him*, the woman. (nom.)

Sáke-h-*ayoo* Eskwáy-*wă* (accus.)...*he* loves (*her*) the woman. (accus.)

(Inv.) Sáke-h-*ik* Eskwáy-*oo* (nom.)...*she is* loved *by him*, the woman. (nom.)

Sáke-h-*ik* Eskwáy-*wă* (ablat.)...*he is* loved *by*, the woman.

The Indeterminate, &c. verb (p. 225) takes no noun after it in regimen.

But, in Construction, the forms of the verb and the signification, &c. of its pronominal elements, sometimes impose a certain manner or order of expression, which gives to the Indian what may be called a Phraseology of his own. We particularly allude here to the frequent use of the Passive Voice, in the place of the Active as it is commonly employed in European tongues, and which is therefore an occasion of much perplexity to European (oral) learners.

In English we may say, *actively*, "*she* loves *him* because *he* befriends *her*"—"*he* knows that *she* hates *him*," and the meaning is clear and precise; but if changing, simply, e.g. the femin. into the mascul. pronouns, we say, in the same reciprocated sense, "*he* loves *him* because *he* befriends *him*"—"*he* knows that *he* hates *him*," the meaning is ambiguous—may be misunderstood: we rather, in such cases, would say "*he* loves *him*, because *he* (pass.) is befriended *by him*"—"*he* knows that *he* is hated *by him*," &c. Just so it is in the Indian language. The above, and similar examples, for want of the sexual distinctions of the personal pronouns, must in Cree, &c. be *always* expressed as in the latter sentences, that is, by giving the *inverted* or *return* meaning of the subordinate verb, in the *Inverse* or Passive (instead of the Active) voice. [See

p. 57 et seq. and *Note* 34, the Examples (*) of which should be *compared* with the context of the *English* (active) Originals.]

The above Examples must be resolved thus,

Sáke-h-*ayoo* (dir.) (Eskwáy-oo) ootche hè kíttemàk-éthe-m-*ik-oot* (inv.).

She loves *him* (the woman) because that *she is* befriended *by him.*

Kisk-éthe-t-*um* (dir.) hè puckwâ-t-*ik-óot* (inv.).

He knows that *he is* hated *by* (*him* or *her,* understood).

Direct.

" God is the father of those whom he loves."

Kéche-mánneto ootáwee-*m-ayoo* únnehee gà sáke-h-*at.*

God (*he*) father-*eth* (*them*) those whom *he* loves (*them*).

Inversely.

" God is the father of those who love him." (act.)

Kéche-mánneto ootáwe-m-*ayoo* únnehee gà sàke-h-*íkoot.* (pass.)

God father-eth those whom *he is* lov*ed by.*

" He protects those that fear him." (act.)

Kúnnaw-éthe-m-*ayoo* únnehee gà góost-*ĭk-óot* (pass.)

He protects those whom *he is* feared *by.*[152]

This Idiom, or Inverse mode of Expression, may be further exemplified in phrases of another kind, where the distinction

[152] iv. 50. " He believed the word that Jesus had spoken (act.) unto him."

Oo ge tápway-áind-*on* ewh ékedóowin kah *éyood* (pass.) Jesus(*un*).

He believed the word which *he* was *said* to *by* Jesus.

iv. 51. " As he was going down, his servants met (act.) him and told (act.) him," &c.

Mágwah áhne-gé*waid oo* ge náhqua-shk-*áhg-oon* (pass.).. *oo* báhmetáhgun-*un, oo* ge wééndah-m-*áhg-oon* (pass.) dush.

As *he* was returning *he* was met *by* (pass.) .. *his* servants, *he* was told *by* (*them*) (pass.) also.

between Agent and Patient is less obvious, and which are also in English expressed Actively, thus,

(Dir.) Whom does *he* love? ow-*éthuă* sáke-h-*ayoo?* (indic.)...i.e. whom love-eth-*he* (*him*) *?*

The converse or *return* form is,

(Inv.) Who loves him? ow-*éthuă* sáke-h-*ik?* (id.)...i.e. who*m is he* lov*ed by ?*

These and similar sentences, from their usual places in discourse, are more commonly expressed in the subjunctive, thus,

(Dir.) *Whom* does he love? ow*éthuă* hè sáke-h-*at?* ...i.e. who*m* (is it) that *he* loves (*him*) *?*

(Inv.) *Who* loves him? owethuă hè sáke-h-*ikoot?*...i.e. whom (is it) that *he is* lov*ed by ?*

(Dir.) Whom has he given it (to)? owéthuă hè méeth-*at?*...i.e. whom (is it) that *he* has given it (to *him*) *?*

(Inv.) Who gave it (to) him? owéthuă hè méeth-*ikoot?*...i.e. whom (is it) that *he* has been giv*en* (to) *by ?*

The Intransitive Passives, namely, the Participial, the Accidental, and the "Adjective" Passives (p. 114) are used as other Intransitives. The Particip. Passive may take a Noun of the Instrument, &c. after it, with the ablative sign *ootche*, of, from, with, &c.

Tàto-pítch-eg*àt-áyoo net'* uckóop *óotche* chécsta-ask-wân.
It is tor-*n* or ren-*t my* cloak *by* a piercing-iron, i.e. a nail.

Paragraph IV.

of the possessive or accessory case.

Having noticed, in the preceding pages, the verbal Root in combination with the Cases (of the Pronoun) direct and oblique, corresponding with the same relations (under other forms) in European languages, we now proceed to the Possessive or Accessory Case, which being of an anomalous

character, becomes one of the leading difficulties of the Algonquin dialects, and therefore demands particular attention.

This case we call Possessive, because it is always used when in connexion with a Noun preceded by the Possessive Pronoun of the 3d pers. *oo* or *oot'*, Angl. *his*, (*her*, or *their*)—Accessory, when the same relational sign has a more extended meaning, implying simply "in relation to him, &c."

This additional oblique case (p. 123 et seq.) refers exclusively to a 3d pers. as the "End," and signifies or implies, generally, "*his*," or, "in relation to *him* (*her*, or *them*)." It is indicated, in its simple form, by the element *ethú*, and may be superadded to the other (verbal) Cases.

To have a clear view of this subject, we must refer to the *two* forms before given, viz.—Intran. p. 199. *Net'* I'-*an*, &c. and p. 209. *Net'* I'-a-*w*-*ân*, &c. Trans. p. 213. *Ne* sáke-h-*ow*, &c. and p. 229. *Ne* sáke-h-*im*-*ów*-*ă*, &c. together with their respective subjunctives—and in both "genders."

The former of these two forms I shall call the Absolute—the latter, the Relative form. Ex.

Intransitive (Indic.).

Absol. Untè ī-*ów ne*, or *ke*, góosis...there is *he my*, or *thy*, son; my or thy son is there. But with an access. 3d pers.

Relat. Untè ī-*áthu oo* góosis-*ă*...there is-*he*- (relat. *to him*) *his* son; Angl. *his* son is there.

Subjunctive.

Absol. Tán-ittè ī-*át* (subj.) *ne* or *ke* góosis? Untè ī-*ów* (Indic.)... where is-*he my* or *thy* son? There *he* is.

Relat. Tán-ittè ī-*áth-it* (id.) *oo* góosis-*ă*? Untè i-*áthu* (id.)...where is-*he* (to him) *his* son? There *he* is (*to him*).

Inanimate. (Indic.)

Absol. Untè ī-*ow* páskesíggun...there is (*-it*) the gun.

Relat. Untè ī-*áthu* pâskesíggun...there is (*it*, to *him*) the gun.

Subjunctive.

Absol. Tán-ittè ī-a*k* páskesiggun?...where is (*it*) the gun?

Relat. Tán-ittè i-*áth-ik* páskesíggun?...where is (*to him*) the gun?

TRANSITIVE. (Indic.)

Animate.

Absol. *Ne* or *Ke* góosis *ne* wâppa-m-*ow* (p. 213) *my* or *thy* son...*I* see *him*; I see my, or thy, son.

Relat. *Oo* góosis-*ă ne* wâppa-m-*im-owă* (p. 229)...*his* son *I* see *his him*, I see his son.

Inanimate. (pp. 222. 230.)

Absol. *Ne* or *Ke* móokoman *ne* ke wúnne-t-*án* (1st conj.)...*my* or *thy* knife, *I* have lost (*it*), *I* have lost *my*, &c. knife.

Relat. *Oo* móokoman *ne* ke wúnne-t-*a-wân*...*his* knife *I* have lost (*it* "*to him.*")

Absol. *Ne* or *Ke* móokoman *ne* ke óote-n-*en* (2d conj.)...*my* or *thy* knife *I* have taken (*it*).

Relat. *Oo* móokoman *ne* ke óote-n-*um-wân* (id.)...*his* knife *I* have taken *it*, (relat. "*to him*").

So in the Subjunctive.

Animate.

Absol. *Ne* or *ke* góosis hè wâp'pa-m-*uk*...*my* or *thy* son as *I* see *him.*

Relat. *Oo* góosis-*ă* hè wâp'pa-m-*im-úk*...*his* son as *I* see (*his*) *him.*

Inanimate.

Absol. *Ne* or *Ke* móokoman hè ke wúnne-t-*ūán*...*my* or *thy* knife as *I* have lost (*it*). Angl. having lost.

Relat. *Oo* móokoman hè ke wúnne-tà-*w-uk*...*his* knife as *I* have lost (*it*) "*to him.*" Angl. id.

Absol. *Ne* or *Ke* móokoman hè ke óote-n-*ummán*...*my* or *thy* knife as *I* have taken (*it*). Angl. having taken.

Relat. *Oo* móokoman hè óote-n-*úm-wuk*...*his* knife as *I* have taken (*it* "*to him*").[153]

So also in the Imperative, as,

[153] vi. 42. óos-*un*, kiya *oo*-gée-*n* kăkáne-m-IM-*úng-ooy*?.. *his* father, and *his* mother (that) know-HIS-*we-them*? that *we* know (*his*) *them*.

xv. 10. Kah ézhe minjéme-n-um-*áh-w-ug* (inan.).. as *I* have held "kept" *them* (relat. *to him*).

Animate.

Absol. Oo-tĭ-*n ne* tàpan-ask...take *thou my* sledge.

Relat. Oo-tĭ*n-im oo* tàpan-ask-*oom*...take *thou* (*his*) *him, his* sledge.

Inanimate.

Absol. O′ose-t-*à ne* nippéywin...make *thou my* bed.

Relat. O′ose-t-à-*w*(*oo*) *oo*-nippáywin-*im*...make *thou* (*his it*) *his* bed.

But this Relative form is not limited in its use to nouns having the Possessive prefix *oo* or *oot'* (3d pers.); it is used also in its Accessory character, referring simply to an antecedent (or Principal) 3d person.

When the discourse is continued concerning the same (3d) person which the sentence began with, the absolute form is proper, as,

1 Péetook-*ayoo* A hè áwkoos-*it* A...*he* (A) comes in as *he* (A) is sick.

2 Wúthăw-*ayoo* B hè we màch-*et* B ... *he* (B) goes out as *he* wants to hunt.

But when another person is introduced into the sentence, in the same relation, the Relative form is used, distinguishing the Accessory from the Principal agent, &c. (see Mavor's Eton Lat. Gram. *The Construction of Pronouns, Note*) as,

1 Péetook-*ayoo* A hè áwkoosí-*th-it* B...*he* (A) comes in as *he* (B) is sick (rel. *to him*).

2 Wúthăw-*ayoo* A hè we máché-*th-it* B...*he* A goes out as *he* (B) wants to hunt.

Ne gă wéetum-*ow-ów* túckoos-*áik*-e (fut.)...*I* will tell *him* when *he* arrives.

A kúttă wéetum-ow-*áyoo* B*wă* túckoos-in-*éth-itch-e*...*he* (A) will tell *him* B when *he* (B) arrives (rel. *to him*).

Ne gă wéetum-*àm-ów-ă oo* goosis-ă túckoosin-*éth-itch*-e... *I* will tell (*his him*) *his* son when *he* (the latter) arrives (rel. *to him*).

Ne gă wéetum-*ow-ów* wáppa-m-*ŭk'*-e...*I* will tell him when *I* shall see *him*.

Ne gă wéetum-*àm-ów-ă oo* tanis-*ă* (accus.) wâppa-m-*im-ŭk'*-e ...*I* will tell (*his him, &c.*) *his* daughter when *I* shall see (*his him, &c.*).

Ne ke wâppa-m-*ow* hè péetook-*ait*...*I* have seen *him* as *he* came in.

Ne ke wâppa-m-*im-ówă,* hè péetook-*áith-it, oot'* oowâss-im-is-*ă* (accus.)...I have seen (*his him, &c.*) as *they* came in (rel. *to him*) *his* children.

Wâppa-m-*áyoo* A (nomin) B*wă* (accus.) hè pimmíttissăw-*ât* Mooswâ A saw B as *he* (A) followed (*him,*) a Moose.

Wâppa-m-*áyoo* A (nomin.) B*wă* (accus.) hè pimmíttissăw-*áth-it* Mooswâ...*he* A saw *him* B as *he* (B) followed, &c.

Ne gă wéetum-*ow-ów* kuckwáyche-m-*útche*...*I* will tell *him* when *he* shall ask *me.*

Ne gă wéetum-*àm-ów-ă* (A's B) kuckwáyche-m-*úth-itche* (B) ...*I* will tell (*his him*) when *he* (B) shall ask me (rel. to A).

Núttoona-w-*áyoo oot'* ustíss-*ă* (anim.) *Ne* ke kàt-t-*im-ów-ă*... *he* searches for *his* mittens. *I* have hidden (*his*) *them.*

Nuttóó-n-*um oo* chícka-h-éggun (inan.)...*Ne* ke kàt-t-*à-wân* ...*he* searches for *it, his* hatchet. *I* have hidden (*his*) *it.*

The Relative form expresses a Relation with a DEFINITE 3d person *only,* expressed or implied; with other Nominatives, (e.g. the *Indefinite* 3d person) the Absolute form is used.

Péetook-*ànewoo* (indef.) hè áwkoos-*eán* (absol.)...*they* (Fr. *on*) enter, as *I* am sick.

Pétook-*áyoo* (def.) hè áwkoosé-*w-uk* (relat.) *he* enters, as *I* am sick (rel. *to him*).

Nippá-*newoo* (indef.) hè péetook-*éun* (absol.)...*they* (Fr. *on*) sleep (are asleep) when *thou enterest.*

Nipp-*ów* (def.) hè péetookáy-*w-ùt* (relat.)...he sleeps as, or when, *thou* enterest (rel. *to him*).

Túckoos-in-*ànewoo* (indet.) hè méchesoo-n-*ànewik* (absol.) ...*they* (Fr. *on*) arrive when *they* (Fr. *on*) eat, or, are eating.

Túckoos-*in* (def.) hè méechesoo-*w-áit* (relat.)...*he* arrives when *they* (Fr. *on*) are eating (rel. *to him*).

*N'*íttik-*ówin* (indef.) kútche wúthaw-*eán* (absol.)...*they* (Fr. *on*) tell *me* that *I* (Angl. *to*) go out.

*N'*itt-*ík* (def.) kútche wútkawáy-*w-uk* (relat.)...*he* tells *me* that *I* (to) go out (rel. *to him*).

Nuttóom-ik-*ów-eán*-e (indef.) *ne* gă ít-oot-*án* (absol.)...when *they* (Fr. *on*) call *me I* will go.

Núttoo-m-*í(t)ch*-e (def.) *ne* gă it-óotay-*wán* (relat.)...when *he* calls *me* I will go (rel. *to him*).

Kiskéthe-tà-*ganewoo* (indef.) hè ké méeth-ik-*ów-éan* (absol.)...*they* (Fr. *on*) know that *they* (Fr. *on*) have given it to *me*.

Kiskéthe-t-*um* (def.) hè ké méeth-ik-*ówe-w-uk* (relat.)...*he* knows (*it*) that *they* (Fr. *on*) have given (it to) *me* (rel. *to him*).

Wúnnesk-*ánewoo* (indef.) hè péetook*ait* (absol.)...*they* (Fr. *on*) rise as *he* enters.

Wúnnesk-*ow* (def.) hè pétook-*aithit* (relat.)...*he* rises as *he* (the latter) enters (relat. *to him*).

Paragraph V.

Unlike the (verbal) Cases already noticed, this Relational element affects also the other inflected parts of speech, viz. the Noun, and the Pronoun (Demons. and Interrog.), thus distinguishing the Object from the Subject. And first, of the

NOUN.

We have already seen (p. 244) that *Inanimate* Nouns, when governed by a *definite* 3d pers. in order to form their *Accus.* and *Ablative* cases, take for their ending this Particle *-ethú* (sing.) *-éthu-ă* (plur.), as,

N' óote-n-*en* páskesiggun...*I* take (*it*) a gun.
Ooté-n-*um* páskesíggun-*ethú*...*he* takes (*it*) a gun.
Ne núgga-t-*en n'* ískootoggy...*I* leave (*it*) *my* coat.
Núgga-t-*um n'* ískootoggy-*ethú*...*he* leaves (*it*) *my* coat.

PRONOUN.

In like manner, the Pronouns (Demons. or Interrog.) *O'wena* (sing.) *Owínekee* (plur.) Angl. *who*, or *whom*;—and *kékwán* (sing.) *kékwánee* (plur.) Angl. *what* (nomin. and accus.) make respectively, when in connexion with an Accessory 3d pers. *owéthua, kékwáthu,* (sing. and plur.) as,

Absol. O'wena áwkoos-*u?* (indic.) who (*he*) is sick? or
O'wena gà áwkoos-*it?* (subj.) *who* (is it) that *is* sick?

But in reference to another 3d person,

Relat. Owéthuă áwkoos-*éthuă?* (indic.) who is, or are, sick (relat. *to him*)?
Owéthuă gà áwkoos-*éthit* (subj.)...who (is it) that is sick (*id.*)?

Absol. Kekwâ-n múskow-*ów?* (indic.)...what (*it*) is hard? or
Kékwân gà múskow-*ak?* (subj.) ..what (is it) that is hard?

Relat. Kékwâ-*thu* múskow-*ath-u?* (indic.)...what (*relat.*) is hard (rel. *to him*)? or,
Kékwâ-*thu* gá múskow-*ath-ik?* (subj.)...what (is it) that is hard (relat.)?

With the Transitive Verb, both *owéthua* and *kékwathu* become the Accusative or the Ablative case when governed by a double 3d person, e.g. *he-him, he-by him,* as

DIRECT.

O'w-ena (nom.) sáke-h-*ayoo*? (indic.)...who (*he*) loves *him*? or

O′wena (id.) gà sàke-h-*at?* (subj.)...who (is he) that loves *him?*

Owé-thuă (accus.) sáke-h-*ayoo?* (indic.).. whom does *he* love (*him*)? or,

Owéthuă (id.) gà sáke-h-*at?* (subj.)...whom (is it) that he loves (*him*)?

INVERSE.

O′wena (nomin.) sáke-h-*ík?*...who is loved (*by him, &c.*)? or

O′wena (id.) gà sáke-h-*ikoot?*...who (is he) that is loved (by *him, &c.*)?

Owéthua (ablat.)...sáke-h-*ik?*...whom is *he* loved *by?* or,

Owéthuă (id.) gà sáke-h-*ík-oot?*...whom (is it) that *he* is loved *by?*

DIRECT.

Kékwâ-n *ke* meeth-*ow?* (indic.)...what (dost) *thou* give (to) *him?* or,

Kékwân gà méeth-*út?*...what (is it) that *thou* hast given (to) *him?*

Kékwâ-thu méeth-*ayoo?* (id.)...what gives-*he*-*him?*

Kékwâ-thu gà méeth-*at?*...what (is it) that *he* has given (to) *him?*

INVERSE.

Kékwân *ke* méth-*ik?* (indic.)...what gives-*he* (to) *thee?*

Kékwân gà méeth-*ísk?* (subj.)...what (is it) that *he* has given (to) *thee?*

Kékwâ-thu méethík? (indic.) ..what is *he* given (*by him, &c.*)

Kékwâ-thu gà méeth-*ik-oot?* (subj.)...what (is it) that *he* has been given to (*by him, &c.*)?

INANIMATE.

Kékwân *ke* sáke-t-*an* (indic.)...what (dost) *thou* love (*it*), or

Kékwân gà sáke-t-*iun?* (subj.)...what (is it) that *thou* lovest (*it*)?

Kékwâ-thu sáke-t-*ow?* (*indic.*)...what (does) *he* love (*it*)? or,

Kékwâ-thu gà sáke-t-*at?* (subj.)...what (is it) that *he* loves (*it*)?

Kékwân *ke* wâppa-t-*en* (indic.)...what (dost) *thou* see (*it*) or
Kékwân gà wâppa-t-*úmmun* (subj.)...what (is it) that *thou* seest (*it*).
Kékwâ*thu* wâppa-t-*um* (indic.)...what seeeth *he*.
Kékwâ-*thu* gà wâppa-t-*àk* (subj.)...what (is it) that *he* seeth (*it*).

See *Additional Notes*.

Paragraph VI.

OF THE PRONOUN RELATIVE.

Sometimes a Nominative Case comes between the Pronoun Relative (*gà*) and the Verb. (p. 247.)

It has been seen that when there is no other Nominative, the subordinate verb agrees with the Relat. Pron. *gà* in (its implied) gender, number, and person. We subjoin a few more examples.

Note.—In the following Examples the indeclin. *gà*, is rendered by the indeclin. *that*, or, *which*, as more analogous to it than the declinable *who, whom.*

Mèkowe-k*áyoo* nà? únna místuttim gà (nomin.) máthàt*ĭs-it*.
Is *he* swift that horse which ugly-*is*-(*he*).

Ket oogáuwee-m-*ow* nà? únna gà methósiss-*it* oowâssis.
Thou mother-est (Angl.) eh? that (which *is*) nice child.

Ne ke wâppa-m-*ów-úk* Ethĭn'u-*uk* gà túckoos-aik-*wów*.
I have seen (*them*) the Indians that are arrived.

Ne we ĭámme-h-*ow* iskwáyoo gà wéche-h-ew-*áit* (indet.).
I want (to) speak (to) *her* the woman that accompanied.

Ne g'óote-n-*en* gà kâssis-*ik* mókoman (inan.).
I will take (*it*) which is keen, Angl. the keen, knife.

Ke mísk-*en* nà? oothóggun gà ké wúnne-ch-*egàt-áik* (part.p.)
Hast *thou* found the dish which was lose*d*, lost?

Ne kiskéthe-m-*annán* iskwáyoo gà mískow-*at* káwkwâ.
We (1.3) know (the) woman that found (the) porcupine.

Tàn-ittè it-óot-*ait* únna Ethĭn'u gà ke kékook-*ask?*
What place go-eth-*he* to that Indían that visited-(*he*)-*thee?*

Tàn ittè í-*át* Ethínu gà núttoo-m-*it?*
What place, where, is (*he*) the Indian that called (*he*-) *me?*

Kétha, gà ootáwee-m-*eàk,* gà tóo-t-*úmmun.*
(It was) *thou,* that fatherest (*thou*-) *us* (1.3), that didst (*thou*-) *it.*

Nomin. between Relat. and Verb.

Iskwáyoo gà sáke-h-*ut* náspitch áwkoo-*su.*
Woman (she) that *thou* lovest (*her*) very ill-*is-she.*

U'nna iskwáyoo gà wéche-méchesoo-*m-ut*...
That woman that with-eatest-*thou*-(*her*).

Netha unna Agàthàsu gà úntow-wâppa-m-*aig.*
I (am) that Englishman that go-seek-*ye*(*him*).

Wéekússin-*wah* che? ménissă gà méch-*èun.*
Are *they* sweet? (the) berries which eatest-*thou-them.*

Ne ké wáppa-m-*ow* eskwáyoo gà sáke-h-*ut*...*I* have seen (*her*) the woman whom lovest-*thou* (-*her*).

Ne ké wúnne-t-*an* móokoman gà ké méeth-*éun*...*I* have lost (*it*) the knife which *thou* gavest (to) *me.*

Ne ke misk-*én* míssina-héggun (inan.) gà ke wúnne-t-*īun.*
I have found writing, or book, (the) which hadst lost-*thou*-(*it*).

...kékwan gà wâppa-t-*ummán* gà pey-t-*ummán* néesta.
...any thing which have seen-*I*-(*it*) which have heard *I*-(*it*) also; Angl. which I have seen and heard.

Note.—We may just remark here, that from the peculiar *personal combinations* which form the subjunctive verbal Inflection, e.g. *-ut,* thou -him; *-it,* he -me, &c. (see above) i.e. subject *and* regimen, the (*signs* of the) personal pronouns are, in the Transitive form, *necessarily* repeated where in English they are often omitted. In the *Intransitive* forms (Adject. Neut. &c.) the Subjunctive Inflection, in Construction, is in all respects in perfect accordance with the verbal (personal) endings of European inflected languages, e.g. Ital. &c.

ARTICLES. (See p. 248.)

Gà kínwoo-s*it* nàpáyoo (Lat. *vir*)...(*he* def.) that is tall man; Angl. *the* tall man.

Hè kínwoo-s*it* nàpáyoo...(*he* indef.) as is tall man; Angl. *a* tall man.

Without a Noun, as,

Gà kínwoos*it*...(*he* def.) that is tall; Angl. *the* tall one.

Hè kínwoos*it*...(*he* indef.) as is tall; Angl. *a* tall one.

PARAGRAPH VII.

OF THE FLAT VOWEL.

The FLAT, or altered, Vowel (pp. 73 et seq. 202) is the sign of *Indefinite* time and indicates in the Verb what is *continuous*, habitual, natural, &c. as opposed to what is *Accidental*, &c. It is equivalent to the Iterative Indicative (p. 71), and is found in the Subjunctive (or Dub.) mood only: thus we say in the simple

INDICATIVE.

Kékwân *ke* mĭnnekw-*ân*?...what drink*est thou*?

Kékwân *ke* nóche-t-*an*?...what workest *thou* (at)? &c.

SUBJUNCTIVE.

Kékwan "gà" mínnekw-*éun*?....what (is it) "which" *thou* drinkest?

Kékwan "gà" nóche-t-*íun*?...what (is it) "that" *thou* workest at? &c.

and these forms are susceptible of the *auxiliary* Particles &c. of *Tense*, as,

Kékwan *ke* "ké" (ghee) mínnekw-*ân*? (indic.)...what "hast" *thou* drunk?

Kékwan gà ké (id.) mínnekw-*éun*? (subj.)...what (is it) which *thou* hadst drunk? &c.

But the "altered vowel" form, which, as already observed, is always in the Subjunctive, signifies *Indefinite, continuous*, &c. Time, as,

Kékwan mènekw-*eun?* (not mĭn-)...what drinkest *thou* (habit.)? or art drink*ing?*

Kékwan ne-óche-t-*iun?* (not nóche-)...what workest *thou* (at) (id.)? or art work*ing* at? &c.

Tan' ittè èp-*it* (not ăp-) (p. 148)...where is *he* sitt*ing*, dwell-*ing*, be-*ing*.

Tan' ittè èst-, or, áist-*aik* (not ăst-) (id.)...where is *it* ly*ing*, placed, be*ing*.

The (verbal) Attributive, so modified, is used to qualify, indefinitely, its Noun, and is, generally, placed before it. In the neuter and transitive verb it has (as above) the force of the English Participle *-ing*. In the 3d. pers. it appears thus,

Mèskow-iss*it* (not Mŭsk-) ethĭn'u (Lat. *homo*).*
Who *is* (indef.) strong man, i.e. *a*, or *the*, strong man, Indian.

Kètawâss-iss*it* (not Kut-) iskwayoo.
A, or *the*, handsome woman.

Pèm-àt-iss*it* (not Pĕ-) oowâssis.
A, or *the*, liv*ing* child.

The Attributive, in this form, may also be used *without* a Noun (expressed or understood), when, if it imply an energy or action it is a *verbal* equivalent to English nouns ending in -er, &c.—if simply a quality (adject.), it is then also (Anglicè) used substantively, as,

Wès-itch-e-g*ait* (not Oos- p. 202). †
Who makes (habit.), Angl. *a* or *the* mak-er—and so of the rest.

Wèse-t-*at* (id.)...*he* who makes *it* (def. obj.), the maker of *it*.

Ne-óoti-n-eg*áit* (not Noot-)...the fighter.
Kèskĭnoohúm-àg*áit* (not Kisk-)...the teacher.

Kètemàk-issit(ch)-*ik* (not Kit-)...who *are* poor. Angl. the poor.
Wèthót-iss-ítch-*ik* (not Wĭth-)...the rich.

* See Note 144. † Vide infra.

Kèwât-iss-itch-*ik* (not Ke-)...the friendless.
Mèskow-iss-itch-*ik* (not Musk-) ..the strong.
They are also used, in the same sense, in the sing. number.

Note.—See p. 76, The effect, &c.

In the 1st and 2nd persons, it sometimes conveys a *Vocative* or *Interjectional* meaning, (see *Note* 144) as,

Mèthos-iss-*éun* (not Me-) ethĭn′u !...*thou* (who *art*) good man !
Pèm-àt-iss-*éun* (not Pĕ-) ethĭn′u ! ..*thou* (who *art*) liv*ing* man !

Or without a Noun, as,

Kèskĭnoo-h-úm-àg*éun !* (not Kisk-).
Thou (who) teachest (habit.), Teacher ! " Master !"
Kètemàk-iss-*eán !* (not Kĭt-)...destitute, wretched, that I am !

The same "altered" form is expressive of the English word *when*—used in the *indefinite* sense of *whenever* (p. 203, The " altered" first vowel, &c.) as,

Túckoosin-*eán*-e (fut.) ..when *I* shall arrive.
Tèkoosin-*eán*-e (indef.)...when(ever) *I* arrive.
Wâppa-m-*úk*-e (fut.)...when *I* shall see *him.*
We-áppa-m-*úk*-e (indef.)...when(ever) *I* see *him.*

After the Interjection *Ecco !* Chip. *Me!* (Ital. *ecco !* Fr. *voila !*) expressed or understood, it is also employed, by way of Emphasis, as,

Ith′ecōk gà níppah-*at* píssiskú-*ă* écco ! (or eckwa !) kèw*ait.*
When *he* had killed an animal behold ! or, then ! *he* returned.

(Ith′ekōk) gà kéese-īám-*it,* ecco ! nèp-*at.*
(When) *he* had finish-speaking, then ! *he* fell asleep.

Ne ke mechesóo-t*annán* (ecco !) tèkoos-*aik.*
We (1.3) had eaten then ! *he* arrived (by land).

Kégat ootâkoos*ín-ethú* (ecco) mèssag-*at.*
Almost (towards) evening (behold) then ! he arrived (by water).

Ecco-tè wèt-óot-*eàk* (not oot-).
Just there from-come-*we* (1.3) ; we come thence.

Note.—With this "altered vowel" form of the verb the 3d pers. plur. (subj.) ends in *-ik*, instead of *-wow*. See p. 218.

Paragraph VIII.

OF NEGATION.

In Cree there are two primary Negatives, viz. *númma*, no, not,—used before the Indicative, as,

Númma *ket'* éthin-áis-*in*...*thou art* not wise.

Númma *ne* sáke-h-*ow*...*I* love *him* not.

Númma ow'eŭk tàpwooy-t-*um*...not any one believes *it*.

Wâppa-m-*áy-wuk* mógga númma wâppa-m-*ik-wuk*...*they* see *them* but *they* are not seen *by* (*them*).

Númma kékwân (inan.) *ket'* ī-an-*ànow* (p. 139) ke méeche-*ăk* (1.2) not any thing *we* (1.2) have (that) *we* shall (Angl. *to*) eat.

and *égà*, not—used in like manner before the Subjunctive and the Imperative, as,

Egà hè tàp-w-*eun*...as *thou* true-sayest not.

Egà hè kisshéw-â-t-iss-*it*...as *he is* not kind.

Nu'mma *ke* gă gè kéese-t-*an* (indic.) e'ga' wéche-h-*ittàn*-è (subj.) ... *thou* wilt not be able to finish *it*, if *I* do not assist *thee*.

Egà tóo-t-*a*...do *thou* not *it*.

Egà tóo-t-*úm-ook*...do *it* not *ye*.

Note.—The addition of the Pronoun *wétha* (Chip. *ween*) it, to the former before the Indicative, and to the latter before the Imperative, strengthens the negation.

The element *-èt'ookè* (Sign of the Suppos. mood) added to certain words, has the effect of a very soft Negative, as,

Ow'ena gà tóo-t-*àk* ? who (is it) who has done it?

Ans. Owín-tookè (quasi "who indeed!") Angl. I know not who.

Owínekee gà tóo-t-*àk-ik* ?...who (plur.) id. ?

Ans. Owín-tookè-*nik*...Angl. I know not who (plur.)

Tàn ittè we it-óotáy-*wuk* ?...where do they want (to) go ?

Ans. Tàn-ittè-ètookè...Angl. I don't know where.

Kékwân-tookè ke méech-it-*wów*.. Angl. I know not what *they* will eat.

Note.—In the Chippeway Dialect also are two negative signs, viz. *kah* (JONES) no, not—and *-se*, or *-ze*, not. The latter of these is *annexed* to—incorporated with—the verb, in all the forms of the Indicative, Subjunctive, and Doubtful moods; it is found also in the Imperative. It is a *soft* Negative (quasi Fr. *ne*). For *the sake of Emphasis*, the former, *kah*, (Fr. *pas*) or stronger *kah ween* (Fr. *point*) is used before the Indicative; as is *kágoo* (or stronger, *kágoo ween*) before the Imperative. The *Subjunctive* does not admit of the added negative Particle. The 2d negative strengthens the negation. (pp. 63 et seq., 206 et seq., 234 et seq. and—*Notes*, passim.)

PARAGRAPH IX.

OF INTERROGATION.

Interrogation is expressed, generally, by the Particles *che ?* or *nà ?* (Chip. *nah?* JONES) added to a positive (or negative) sentence, or placed immediately after the word to which the question refers, as,

Ke ke ná-t-*ów*, che ? or nà ?...hast *thou* fetched *him* ?

Ke ke it-*ów*, che ?...hast *thou* said (it to) *him* ?

Màkèsu *ke* ke wâppa-m-*ow*, che ?...a fox hast *thou* seen (*him*) ?

Màkèsu che ? gà wâppa-m-*ut*...(was it) a fox which *thou* hast seen (*him*) ?

Númma che ? *ke* we méches-*oon*...dost *thou* not want (to) eat ?

To this head also belong the Interrogative Pronouns (p. 189), as,

Ow'ena wee-ée-t-um-*ask* ?...who (is it) tells *thee* ?

Kékwân gà we óose-t-*iun* ?...what (is it) which *thou* wantest (to) make (*it*) ?

Tàn ittè it-óotáy-*wuk*?...what place, where, go *they* to?
Ans. Un-tè, there; Ecco-tè, that very place, just there.

Tàn isse ke (fut.) tóo-t-*ummán*?...what wise, how, shall *I* do *it*?
Ans. O'om isse...this wise, thus.
Ecco-isse...this very manner, just so.

Tàn ispee (past) tóo-t-*àk-ik*?...what time, when, did *they* do *it*?
Ans. Eccó-spee...at that very time, just then.

Tàn ithekōk (fut.) ke méeth-*ut*?...how much, when, (is it) *thou* wilt give it *him*? Also,

Tàn ithekōk (quantity) gà méeth-*ish*?...how much (is it) that *he* has given *thee*?
Ans. O'om' ithekōk...this much. Ecc'o 'thekōk...just so much

Tán ispéeche? (space, &c.)...how much?
Tàn ispéeche tim-*áik*?...how (much) deep-*is-it* (the water)?
Tàn ispéeche kéesik-*âk*?...how much day-*is-it*, what time of day?
Tàn ispéeche isp-*âk*?...how (much) high-*is-it*?
Tàn ispéeche égà gà wâppa-m-*ittán*?...how much, how long, (is it) that *I* have not seen *thee*?
Tàn ispéet-*iss-it*?...(anim.) what time, age, *is he*?
Tàn' ispéech-*âk*?...how far-*is-it*? Peech-*ow*...*it is* far.
Tàn' isse-nàkoos*it*?...(p. 114) how *is he* seen, what is he like?
Tàn' isse-màkoos*it*?...(id.) how *is he* smelled, what does he smell like?
Tàn'-ittè isse?...what place like, which way?
Tàn', or, tàn ispéeche, ittíggit-*it*?...how big *is he*?
Tàn' wèche?...what from, why, wherefore, for what reason?
Tàn' tàto...what number? Kèkoo tóo-ă...what kind?
Tàn' it-túss-*útch-ik* (anim.) Tan' it-tàt-*áikee* (inan.)?...how many *are they*?
Tàn' ískoo-s*it* ówa tàpan-ask? (anim.)...how long *is* (*he*) this sledge?
Tàn' iskw-*âk* óoma chéman? (inan.)...how long *is* (*it*) this canoe?
Tàn' iskw-âsk-oos*it* (p. 178) únna mistík (anim.)?...how long (-stick) *is* that stick or tree?
Tàn' iskwâ-pegg-*âk* (id.) únnema ĭáppee? (inan.)...how long (-line) *is* that line? &c.

Chapter II.

Sect. I.

OF THE ADVERB.

The Adverb (p. 239) is of various kinds, and in simple sentences is usually placed before the verb, as,

Místahay *ke* gă méeth-*in*...a great deal *thou* wilt give *me*.
Piàtuk *ne* gă tóo-t-*en*...carefully *I* will do *it*.
Attéet *ne* gă wépe-n-ow-*uk*...part (of them) *I* will fling (away).
Athewâk *ne* wéeke-st-*en*...exceedingly *I* like *it* (taste).
Nistoo péesim-*wuk* "úspin" gà tuckoos-*aik*...three moons "ago" (it was) that *he* arrived.
Otè wéskutch it'akw*un-óopun* (p. 138 pret.) wâska-héggun.
Here formerly there *was* a house.
Kétha, *ke* méttaw-ân ispéese àbut-íss-*eán*, nétha ..thou, *thou* play*est* whilst *I am* useful, I.

Some Adverbs (a few) appear in the (subord.) verbal form slightly modified, e.g. of *Time*, as,

Ne gă íssebwooy-t-*án* wâppŭk-e, i.e. wâpp*àke* (subj. of Wâpp*un*...*it is* day-light)...*I* will depart when *it shall be* morning, or, to-morrow.
Ne gă nà-t-*en* ootàkoos-*aik-e* (subj. of oot-àkoos-*in*...*it is* evening)...*I* will fetch *it* when *it shall be* (Angl. in the) evening.

COMPARISON.

Comparison we shall consider as it respects, 1. Manner; 2. Degree.

First,—As it respects Manner of Being, as —so, *ísse—écco-se*, &c. See *Conjunctions*, p. 287.

Secondly,—As it respects Degree.

The *Degrees* of Comparison are usually expressed as follows :—

Ispéeche, or Ithekōk (quantity)...as much as.

E′cco ispéeche, or, écco-thekōk, just so much.

A′woos-ittè...beyond, more.

A′stum-ittè...on this side, less.

A′woos-ithekōk...more (in quantity).

A′stum-ithekōk...less (id.).

Ath′ewâk...exceedingly, very, more, most.

Oosám...more, too much.

1. Equality. Ispéeche.

O′wa ispéeche métho-*su* únna...

This (anim.) as much good-*is-he* (as) that; Angl. this is as good as that.

O′oma ispéeche méthow-âss*in*, únnema...

This (inan.) as much good-*is-it*, (as) that; Angl. id.

Ispéeche mechét *net*′ í-owów-*uk* (anim. p. 139), *kétha*...

As many *I* have (*them*), (as) *thou*.

Ispéeche místahay *net*′ í-an (inan. id.) *wétha*...

As much *I* have (*it*) as *he*.

Ispéeche *ke* kínwoo-gàpowin *kétha*—écco-se néesta *nétha*...

As much as *thou* long-standest, art tall, *thou*—just so also *I*.

" Ispéeche" *kétha, net*′ it-íggĭt-*in*...

"As much as" *thou, I* am so-big, i.e. I am as big as thou.

Kétha, hè it-íggitt-*éun, net*′ it-íggitt-*in*...

Thou, as *thou* art big, *I* am so big.

Ispèeche *net*′ ī-*ow-ów* sóoneow *kétha*...

As much *I* have money (as) *thou*.

Ke ke níppa-h-*ów-uk* " ispéeche mechét," *nétha* (gà nippa-*huk-ik* understood)...

Thou hast killed " as many" (as) *I* (have killed *them* understood).

2. Excess. Awoos-ittè—ispéeche.

" Awóos-ittè" kishéw-â-t-*issu* " ispéeche" *kétha*..

" More" *he is* kind (Angl.) " than" *thou*.

A′woos-ittè méthow-âss*in* óoma, ispéeche únnema...
More good-*is-it* this, than that; Angl. this is better than that.

A′woos-ittè methós-iss*u* ówa ispeeche únna...
More good-*is-he* this, than that; Angl. id.

O′oma mathát-*un*, mógga únnema oosám, or, áthewâk...
This bad-*is-it*, but that, more; i.e. worse.

A′woos-ittè *ne* kesh-éthináyw-*in* ispéeche *wétha*...
More *I* am old-man, an older man, "than" *he*.

Aw′oos-ittè *ne* kínwoo-gàpow-*in* ispéeche *kétha*...
More I am long-stand, taller, than *thou*.

Aw′oos-ittè mechét *net*' ī-ow-ów-*uk* ispéeche *ketha*...
More (in) number *I* have (*them*) than *thou*.

Pépoo*kè* áwoos-ittè mathátun-*wă* máiskŭnow-*ă* ispéeche hè neepee-*k*...
In winter more bad-*are-they*, the roads, than *in* summer.

So,

Pépoon-ook, last winter; áwoose-pépoon-ook, the winter before last; I′-áwoose-pépoon-ook (p. 71. I.), two winters before last.

3. Defect.

Númma wétha ispéeche *oo* mís-ă kist-éthe-m-*oo*...
Not as much as *his* (or *her*) elder sister proud-*is-he* (or *she*).

Númma wétha ispéeche *oo* tànis-ă típpa-h-um-*àk-oosĭ-sku* (p. 114. freq.).
Not as much as *her* daughter revenge-*ful-is-she*.

4. More and Less repeated. Ache—A′ch-ekáy, or, A′che-pĭko.

A′che místahay mínnekw-*ait-è*—a′che′-ka′y we mínnekw-*ayoo*.
The more *he* drinks—the more *he* wants (to) drink.

A′che áppesis méeth-*ut-è*—áché-káy awoosittè *ke* sáke-h-*ik*.
The less *thou* give *him*—the more *he* loves *thee*.

A′che áwoos-ittè kuckwáyche-m-*ut-è*—áché-káy númma *ke* gă tàpwoy-t-*àk*

The more *thou* ask *him*—the more *he* will not consent (to) *thee.*

The Adverb sometimes assumes the verbal form, e.g. *Nōt-ow,* short of; *Oosám,* too much, as,

Nōt-áis-*u*...*he* is unhandy, awkward.
Nōtè-púth-*u* (p. 146)...*it* falls short, is not enough.
Nōtówe-t-*ów*...*he* under-does-*it.*
Oosáme-t-*ów*...*he* over-does *it.*

Sect. II.

OF THE CONJUNCTION.

Conjunctions (p. 242), as they are of various kinds, so do they govern different moods.

In simple sentences, the Copulative and Disjunctive govern, generally, the Indicative mood, as,

Ke sáke-h-*ik, ke* góost-*ik* " móggă" (pos. " and")...
He loves *thee, he* fears *thee* " also."

Ne núttoo-m-*ów-uk,* " móggă" (privat.) númma *ne* péyt-*àk-wuk*...
I call *them* " but" *they* do not hear *me.*

But those which subjoin a dependent verb, be the same declarative or otherwise, always govern the latter in the subordinate (subj. or dub.) mood, as,

Ath′em-*un* hè áwkoosin-*ànew-ík* (indet.)...*It is* difficult, bad, when *one is* (Fr. *on*) ill. Angl. to be ill.

Wéyt-un kútta óose-t-à-*newik* (id.)...*it is* easy that *they* (id.) make *it.* Angl. to make it.

Ne métho-éthe-t-*en* nèóche-ch-eg*éan* (flat vow.)...*I* like *it* (am pleased) when *I* am work*ing.*

Hè, *as* (Fr. *comme*), *&c.*

Ne gă méeth-*ów* hè sáke-h-*uk*...
I will give it to *him* as *I* love *him.*

Ne kisk-éthe-t-*én* hè ustís-*ewit* (p. 17) ..
I know that *it is* a mitten.

Hè kíssewâss-*it* ootŏma-w-*ayoo*...
As *he is* angry (Angl. *being* angry) *he* beats *him.*

Ne ne-éthe-t-*en* hè nippá-che-*gàt-áik* (part. pass.) mechim...
I am glad as *it is* kill*ed* (to wit) food.

Kútta, or, Kutche. (Chip. *che*) *that, to the end that,* &c.

Ne gă it-*ów* kuttă tàkoo-pit-*ísk*...
I will say (to) *him* that *he* (Angl. *to*) tie *thee.*

Ne gă àttoo-t-*ów* kutche níppa-*twów-it* (dat.) píssiskú-*ă*...
I will engage *him* that kill-*for-me-he* animals.

Ne gă àttootów kútche nippá-*tum-ówit* (id. inan.) wéeas-*ethu*...
I will engage *him* that kill-*for-me-he* meat.

Kútche wâppa-m-*ut* g'oo péyshoo-w-*uk-éet.*
That *thou* (mayest) see *him* is the reason that bring-*we* (1.3)-*him.*

Wène-t-*ían*-è (p. 203) kékwan *ne* " nuttoon-àpa-t-*en.*"
Whenever *I* lose something I "look-for" it.

Móosuk ít-ootáy-w-*uk-è ne* wâppa-m-*ow.*
Always when *I* go (relat.) *I* see *him.*

" Kéespin" túckoos-*aik*-è..." in case" *he* arrive,

Wéeta-m-*ówin*... ké too-t-*úm-ook-wè* (dub.).
Tell-*thou-me*...whether *he* has done *it or not.*

Ge kéese-míssina-h-èg-*eáne ne* gă wúthaw-*in.*
When *I* shall finish-writing *I* will go-out.

Ke gă *it*-óotan-*ànow* (1.2) ke kéese-méechesoo-*yăkoo* (1.2).
We (1.2) will there-go when *we* (1.2) shall finish-eat(ing).

" Tàn ispéeche" áppesis méeth-*ut*-è.
"However" little *thou* mayest give *him.*

Is's-*ĭ* kútta gè it-oot-*áit* wâ gè it-oot-*áit.*
Say *thou* (to) *him* that *he* may go whither *he* wants (to) go.

Númma " éskwâ" méthowâss-*in* kútta méchin-*ánewik.*
Not " yet" *is it* good to eat (Fr. qu'*on* le mange).

" Eth'ewaik" *ne* gă ít-oot-*án.*
" Nevertheless" *I* will there-go, go there.

The addition of a grave è (Fr. è), Chip. -*áin,* to the Subjunctive gives it a *conditional* or *contingent* sense, (Angl. *if,* &c.) as,

Ow'enă chéese-h-*it*-è...*if* any one (*he*) deceive *me.*

Núgge-sk-ów-*ut*-è ĭámee-h-*ísk*-è móggă...
If thou meet *him, if he* speak to *thee* also.

We it-óot-*eánè ne* gă it-oot-*án*...
If I wish (to) thither-go, *I* will thither-go.

Ke gă méeth-*ittín* típpa-h-um-ów-*eun*-è...
I will give (it to) *thee if thou* pay *me.*

Métho-éthe-t-*úmmun*-è *ke* gă wéche-w-*íttin*...
If thou like *it I* will accompany *thee.*

Atà tèpwâ-*se-un*-è númma *ne* gă péy-it-oot-*án*...
Although *thou* shouldest call *me I* will not come.

Hè méthos-*ithit ne* gă ke meth-*á-tī,* ke nuttóo-t-*um-ówĭk-ópun*-è.
A good one *I* would have given (to) *him, if he had* asked it of *me.*

Tèpwâ-*sĭ-wâpún*-è *ne* gă túckoos-*ín-ittī*...
If thou hadst called *me I* would have arrived.

Sáke-t-*a-wá-pún*-è *ke* míssĭna-h-éggun "ispéeche" seáke-t-*iun* (flat. vow.) kútta méttaw-*éun*...
If thou hadst loved *thy* book "as well as" *thou* lovest that *thou* play, Angl. *to* play.

Ne gă ke óose-t-*àti* we óose-t-*ían-è*...
I could have made *it if I* wished that *I* (to) make *it*.

Egà túckoosín-*eán-è ne* gă míssĭna-h-eg*án*...
If I do not arrive *I* will write.

The *Condition* or *Contingency* expressed by this *verbal* form is strengthened by the added Conjunction, *Kéespin*, Angl. "In case that," as,

Kéespin ow'enă mínnekw-*ait-è* óoma níppee-*ethú* (*accus.*)...
In case that any one (*he*) drink this water....

Note.—The fut. (subj.) is ended by a *short* ĕ (p. 203). The *inserted w*, and the *added è* or *wè*, (Chip. *-ain*, or, *-wain*) constitute the signs of the Doubtful mood.

Owă *ménă* únnă ..this *and* that (anim.).
Owă *égà* únnă ..this *or* that.

Comparative Conjunctions.

(See Adverbs, Comparison, p. 281, also p. 132 et seq.)

As—so *Is'se—ísse*, or, *Ecco-'se* with *îsse* repeated before the following (Indicative) verb; *hè-ísse*, (è=Fr. è) or, *hè'se* (Chip. *ázhe, en-, an-*), before the Subjunctive, as,

Gà ísse ī-ī-*yun*, Ecc'o-'se *net'* ísse ī-*án* (indic.), or, Ecc'o-se hè'se ī-ī-*an* (subj.)...as *thou* art just so *I* so am.

Hè'se kiskéthe-m-*it*...ecc'o nétha, hè'se kiskéthe-m-*uk*.
As knoweth-*he-me* voilà I, so know-*I-him*.[154]

[154] x. 15. A'zhe kekáne-m-*id*.. me!.. *neen*, A'zhe kekáne-m-*ug*.
As knoweth-*he-me*.. ecco!.. *I*, so know-*I-him*.

xv. 9. Kah ezhe sáhge-h-*id*.. me!.. *neen*, kah e'zhe sáhge-h-*énah-goog*.
As hath loved-*he-me*.. voilà!.. *I*, have so loved-*I-you*.

xv. 12. Che ézhe sáhge-h-*éde-yáig* (recip.) náhsob kah ézhe sáhge-*énahgoog*.
That so love-*one-another-ye*, like as have loved-*I-you*.

In the following and similar Examples, the correlative verb is the (elementary) Et-*u* (see p. 160) *he* "is," or, "does" ; thus,

Aw'koos-*u*, wétha...néesta *net'* ēt-*in*.
He is sick, he...also *I* AM (so). Angl. so *am* I.

Wúnnesk-*ów*, wétha—néesta *net'* ēt-*in*.
He rises, he—also *I* DO (so). Angl. so *do* I.

Sect. III.

OF THE PREPOSITION.

The Preposition (p. 242) governs nouns of place in the locative case, generally, (p. 184) as,

Méegewâp-*ik* óotche...the tent (*at*) from, from the tent.
Wâskahéggun-*ik* " íssee"..." towards" the house.
Séepée-*k* " chéeke"..." near to" the river.

Kéeske-s-*ă* únnehee múskoosée-*ă* " chéeke" usk-*áik*.
Cut *thou* those grasses " close to" the ground.

" Ast'um-ik" wáska-h-éggun-*ik*.
" Before," in front of, the house.

" Péeche" mistík-oowút-*ik*..." within" the wood-bag, i.e. box.

They are placed either before or after their nouns, as,

Mewút-*ik* péeche, or péeche mewút-*ik*...in the bag.
Wutchée-*k* póoskoo, or, póoskoo wutchée-*k*...in the same hill.

xx. 21. Kah ézhe áhnoozh-*id* . . me !. . *neen*, ázhe áhnoon-*énahgoog*.
As hath sent-*he-me*. . voilà. . *I*, so send-*I-you*.

xiv. 27. Kah ween. . ázhe mégewa-*wód*. . *ked'* ezhe méne-*sen-óon-im*.
Not as *they* give so give-*not-I-you*.

ix. 17. Ahn een an-áhje-m-*ud*.
What wise, how, so-relatest-*thou-him*.

ix. 10. Ahn een nah ? kah ezhe wahb-*eyun*.
How (is it) that so see-est *thou* ?

vi. 30. Ahn een nah ? an-áhnook-*éyun*.
How workest-*thou* ?

" Pím"-astáy-*wă*...*they* are lying " about."
" Péesooch" méegewâp-*ik*..." near to" the tent.

" Chéeke" seepée-*k*..." close" *at* the river.
Seepee-*k* " íssee"..." towards" the river.

Chúppasis *kétha*. Ispĭm-ik *nétha*.
Below *thee*. Above *me*.

Ne gă mínnekwán " amóya" *kétha*.
I will drink " before" *thee*.

" Sepà" nippéywin-*ik*, ast-*áh*.
" Under" the bed, put-*thou-it*.

" Tàkootch" téyt-appéwin-*ik*, ath-*áy*.
" Upon" the chair, place-*thou-him*.

Wâth-ow éskwâ *ket'* ĭan-*ànow* (1.2) "óoche" *k'*égee-*nàk* (p. 185).
Far yet *we* (1.2) are " from" *our* (1.2) dwelling.

Ooch'e—with flat. vow. We'ch'e. (p. 202.)

Kékwan " óoche" péegee-skà-t-*ummun*.
What " from" *art thou* sorrowful.

Wâthow " óoche" *ne* pey-it-oot-*án*.
Far off " from" I hither-come.

Kýas " óoche" *net'* áwkoos-*in*.
Long since " from" *I am* ill.

Kàch-*egàt-áywă* (part. pass.) menis-ĭs-*ă* " óoche" néepées-*ă*.
They are hidden the berries " by" the leaves.

Númma *n'* " ooche" wâppa-t-*en*.
I have not " ever" (never) seen *it*.

Ow'ena " óoche" kisk-éthe-t-*ummun*? (p. 183).
Who " from" (is it) that *thou* knowest *it*?

Kékwân " óoche" ge óose-t-*íun*?
What " from," of what, wilt *thou* make *it*?

Tàn-ittè "wèche"-pítch-it(ch)-*ik?*
Where "from" do *they* remove (their dwelling)?

Tàne wèche méeth-*ut?*
Which from, why, (dost) *thou* give (it *to*) *him?*

Tàne wèche gà ge núggus-*éun?*
Why didst *thou* leave *me*?

Tàne wèche égà hè éthebóàk-*ĭun*?
Why *art thou* not prudent.

They are often used without a Noun, or Adverbially; and in this way the Prepos. (or Postpos.) *ooche*, from, (or *of*, &c.) is used *before* the verb, thus,

Ne g' óoche óose-t-*an*...*I* will of (*it*) make *it.*

Kékwân ke óoche ékée-*k*? (p. 163)
What will from (it) happen, be the consequence?

The Instrumental case of the verb (p. 121) -gà-*gáyoo* (3d conjug.) does not admit the Ablat. sign *ooche* before, or after, its Noun.

Móokoman *ne* gă múnne-se-gàg*án*...a knife *I* will cut-with.
Múntow-éggin *ne* gă óosĭ-che-gàg*án*...cloth *I* will make-with.

The Preposition sometimes assumes the verbal form (p. 34), as,

Ne gă sàpoo-n-*en*...*I* will put *it* through.
Ne gă péet-a-h-*en*, -n-*en*, -sk-*en*, &c....*I* will enter *it*, put *it* in. See pp. 86 et seq. 103.

[Wâskăh éskootai-*k*...round the fire.]

Ne gă wáska-n-*en* mistík-*wa.*
I will round-hand-*it*, surround *it* with, stick*s.*

Ne gă wâskă-n-*íssoon* (reflect.) éskootayoo.
I will round-hand-*myself*, surround *myself* with, fire.

Wâskàh-tay-*tàk*, únnemă múskootayoo.
Round-go-*let-us*, *let us* go round, that plain.

Ne wâskăh-gàpowĭ-*stàk-wuk*...*they* stand round (*to*) *me.**
Ke wâskah-gàpowĭ-*stów-ànów-uk*...*we* stand round *them.*
Wâskah-áppĭ-*stà-gáy-wuk* (indef.)...*they* sit round (indef. obj.)
Ne wâskah-sk-*àk-wuk* (p. 87. *sk* special)...*they* walk round *me.*

* See p. 122, Intransitive &c. and pp. 129. 130.

[Ooch'e espĭmík. from above.]
Ooch'*éoo*...*he* proceeds from.
Ooch'échegun ..produce, fruit.
Oos'e-h-*ayoo* (anim.)...*he* from-eth, produces, makes, *him.*
Oos'e-t-*ow* (inan.)...*he* produces, makes, *it.*
Oosé-che-gun...a thing produced, made.
Ooch'-èk...the producing-being ; a name of the Deity.
Ooch'e-h-*áyoo*...*he* from-eth, prevents, *him.*
Ooté-n-*um*...*he* from-hands-*it*, takes *it.* (See p. 87 et seq.)
Tàn'tè wèch-*ait* ? (flat vow.)...whence *is he,* proceeds *he?*
Tàn'tè wèché-*magàk* ?...Whence *is it* ?

Sect. IV.

INTERJECTIONS.

Interjections connected with a verb generally require the latter to be in the Subjunctive Mood, as,

Píttàne ! wâppa- t-*ummán*...would that ! *I* saw *it.*
Wâ ! mèsków-*iss-it* (anim.)...how strong-*is-he !*
Wâ ! múskow-*ák* (inan.)...how hard *it is !*
Wâ ! pâp-*it*...how *he* laughs !
Wâ ! kéetim-*it*...how lazy *he is !*
Wâ ! ke it-ápitch-*éun!*...how (long) *thou* hast (been) absent!

The Interjection is commonly expressed absolutely, or without a regimen.

Chap. III.

Sect. I.

OF COMPOUND WORDS. (p. 177 et seq.)

As respects the relative force or value of the Simple and Compound forms, we may observe, generally, that the Simple form has a specific—the Compound, a general or indefinite signification, as,

Net' áwkoo-s-*in ne* sít-*ik* (defin.)...*I am* sore *my* foot-*in, in my* foot.

Net' áwkoo-sit-*án* (indef.)...*I am* sore-foot(ed).

Ne wáppisk-íss-*in n'* ístikwân-*ik* (defin.)...*I am* white *in* (or, *at,* &c.) *my* head, my head is white (accid.).

Ne wápp-istikwân-*in* (indef.)...*I am* white-headed (naturally, &c.).

So with the Transitive, as,

Níppee-*ethu* nàt-*um*...water *he* fetches (*it*): for a specif. purpose.

Nàt-ipp-*áyoo*...*he* fetch-water-*eth* (indef.); Angl. is water-fetching.

Att'ik-*wă* nōch'e-h-*ayoo*...*he* hunts, is hunting, a deer (def.)

Nōt-attík-w-*áyoo*...*he* hunt-deer-eth, is deer-hunting (indef.).[155]

[155] xiii. 10. Kézebége-n-*úng*.. *oo* zéd-*un* (defin.).. that *he* wash *his* feet.
xiii. 5. 12. Ke máhjee-kézebége-zéd-a-n-*ód* (indef.).. *he* began-wash-foot-*them*.
xiii. 5. Ke káhse-zéd-a-w-*ód*.. (and) *he* wipe-footed-*them*.
xii. 3. *Oo* ge nóome-zéd-a-n-*on*.. *she* anoint-footed-*him*.
xiii. 14. Késhpin.... ke kézebége-zed-a-n-*énahgoog*,
If have wash-foot-*I-you*,
kenahwah, ke tah kézebége-zed-a-n-*édim*. (Recipr.)
ye, ye should wash-foot-*one-another*.

Natural appearances or events, common operations, &c. are generally expressed in Compound forms—one component ROOT always, in some way, *qualifying* the other, indefinitely, as,

I'sp-àmuttin-*ów*-high-hill-*it-is.*

Thísk-ipp-á*yoo*...rise-water-*eth-it*, the water rises.

Póost-úskesin-*áy* (imperat.)...put-on-shoe-*thou* ; put on thy shoe, or shoes.

Kèt-úskesin-*áy*...take-off-shoe-*thou* ; take off thy shoe, or shoes.

Note.—It must be remarked that the Simple elements (Roots), for the sake of Euphony, or to express a slight difference in the meaning, &c. are often modified, by elision or otherwise (p. 17), in the Compound.

When the Attributives are co-ordinate, or equally attributive to their subject, they will NOT coalesce or combine together.

Your sister is a handsome (and) young woman. (turn),

Ke mís kúttawâs-iss-*u*, óoskenèg-eskwáy-*woo* mógga.

Thy (elder) sister (*she*) *is* handsome, young-woman-*is-she* also.

The verb Oos'e-h-*ayoo* (anim.), Oos'e-t-*ow* (inan.), in its ordinary acceptation, *he* makes -*him*, or -*it*,—is rendered, in its Indefinite sense, by the Formative -K-*ayoo*, annexed to the Noun, &c. (See p. 19.)

Méewut (inan.) *ne* g' óose-t-*an*...*a* (or *the*) bag *I* will make (*it*) (defin.)

Méewút *ne* g' óose-t-*úm-ow-ów*...a bag *I* will make (*it*) *for him.* (p. 232.)

Ne gă méewút-e-K-*án*...*I* will bag-make (indef.)

Ne gă méewút-e-K-ow-*ów* (dat.)...*I* will bag-make-for-*him.*

Kútche méewút-e-K-ów-*uk* (subj.)...that bag-make-for-*I-him.*

The verb It-éthe-m-*ayoo* (Chip. *Ood'* en-áne-m-*on*) anim.; It-éthe-t-*um* (Chip. *Ood'* en-áin-d-*on*) inan., *he* thinks-*him*, or,-*it* ; is frequently found in Compounds.

Métoon-éthe-t-*um*...*he* complete-thinks, considers, *it.*

Wún-éthe-t-*um*...*he* lose-thinks, is at a loss. &c.

Sect. II.

OF SENTENCES.

The Cree and other Algonquin dialects resolve themselves, in like manner with European languages, into different kinds of sentences, as Simple, Compound, &c., and these may be expressed Positively, Negatively, Interrogatively, &c. (Vide supra.)

SIMPLE SENTENCES.

Tèk-*issoo* (accid. pass.) kóonă, óoche pésim ... *he is* melted, the snow, by the sun.

Untówe-wâppa-m-*àtàk ke* gáuwee-*now*...go-see-*let-us* (1.2) *our* (1.2) mother.

Péthis wâppŭke, *ne* gă péy-h-an*nan* ..till to-morrow, *we* (1.3) will wait (for) *him*. &c.

COMPOUND SENTENCES.

Métho-pemátiss*u* " ispéese" gà ĭt-áp-itch-*eun*.
He well-behaved " whilst" *thou* wast absent.

Ootĭ-n-*ah* kékwan wâ óote-n-*úmmun*, " pícko" *net'* ustís-*ŭk*.
Take *thou* any thing (that) *thou* wantest (to) take, "except" *my* mittens.

Ne gă pém-oot-*an* " éthewaik" hè mútche-kéesik-*àk*.
I will walk " although" *it* ugly-day-*is*.

Kékwan gà nóche-t-*iun* "ispeese" it-ápitch-*eán* (subj. pres.*).
What (is it) that *thou* workedst at " whilst" *I was* absent.

Ne ké it-ik-*ówin* (indef. inv.), hè áwkoos-*éun* (subj. pres.).
They (Fr. *on*) have said (to) *me*, that *thou art* sick.

Ath'em-*un* (indic.) kúttă ít-oot-*ánewik* (subj. indef.) hè tímme-koon-*áik* (impers. subj.)
It is difficult that *one* (Angl. to) go there, as deep-snow-*it-is*.

* The Present, and the Compound of the Present, are often used for the Preterite tense.

Ne gă méeth-*ow* (indic.) wáppa-m-*ŭk-e* (subj. fut.).
I will give (it to) *him* when see-*I-him.*

Wéyt-*un* (indic.) kúttă tóoche-*gàt-áik* (part. pass. subj.)
It is easy that *it* (Angl. to) *be done.*

Númma wéthă methowâss-*in* (indic.) kúttă píakoo-*yun.* (subj.)
It is not good that *thou* be one, (i.e) alone.

Númma wétha *ke* gă méeth-*ittin* (indic.), égà típpa-hum-*óweun* (subj.)
I will not give (*to*) *thee,* if *thou* do not pay *me* for (*it*).

Méthowâss-*in* (indic.) che? óoma, gà "we" méeth-*éun* (subj.)
Is it good? this, which *thou* art " going to" give *me.*

Númma *ne* kiskéthe-t-*en,* tán'tè wâ ít-ootáy-*wák*-wè (dub.)
I do not know, where *they* want (to) go.

Untôwe-wáppa-t-*ah* (imperat.), màtee kúttă kéesi*chegàtaik*-wè (part. pass. inan. dub.)
Go-see-*thou-it,* whether *it be* finish*ed* (or not).

The Subordinate may precede the Principal verb or sentence (p. 253).

The Relative clause may follow, precede, or be inserted in, the, Antecedent sentence, as,

Ne ke nat-*én* (indic.) páskesíggun (inan.), gà we àputche-t-*íun* (subj.)
I have fetched (*it*) the gun, which *thou* wantest (to) use (*it*).

or,

Gà we àputche-t-*iun,* páskesíggun, *ne* ke na-*t-én.*
Which *thou* wantest (to) use *it,* the gun, I have fetched *it.*

or,

Páskesíggun, gà we àputche-t-*íun, ne* ke na-t-*én.*
The gun, which *thou* wantest (to) use (*it*), *I* have fetched *it.*

We have also in these dialects the idiomatic phraseology frequently found in the Scriptures at the beginning and the end of sentences, such as " Thus saith the Lord, &c." and " — saith the Lord." as,

Oom' isse itw-*áyoo* kĭshé-ethĭn′u.
This wise, thus, saith (-*he*) the old-man.

—, itw-*áyoo*, or, écco-se itw-*áyoo*.
—, *he* saith, or, just so *he* saith.

—, it-éthe-t-*um*, or, Ec′co-se it-éthe-t-*um*.
—, *he* thinks, or, Just so *he* thinks.

So

He says that he saw him. (turn)
Ne ke wâppa-m-*ow*, itw-*ayoo*.
I have seen *him*, *he* says.

They (people) say that he is arrived (turn),
Túckoos-*in*, itw-*ánewoo* (p. 98) ...*he is* arrived, *they* say.

He is said to be arrived. (turn)
Túckoos-*in*, it-*ów* [Indet. Inv. Indic. p. 305]...*he* is arrived, *he is* said (of).

I do not like him to be called niggardly. (turn)
Númma *ne* métho-éthe-t-*en*—sa-sàk-iss-*u*, kútche it-*éet*. (id. id. Subj.)
I do not well-think, like, (*it*)—*he* is niggardly, that *he* be said (*of*).

Sect. III.

OF THE ELLIPSIS.

The language of this people is purely oral—and their colloquial intercourse, as is the case with Europeans, is in a high degree Elliptical. In Cree, &c. as in English, the parts of a sentence are relative—so e.g. a dependent part, expressed with its relative words and forms, supplies the ideas, &c. of the antecedent—omitted clause of the same sentence, as

Ménă *ke* gă wáppa-m-*ittin* (indic.) che? Again shall *I* see *thee?*
Ans. Ah! Pemátiss-*eán*-è (subj.) [ménă *ke* gă wáppa-m-*in*. understood]. Yes! if *I* live [again *thou* wilt see *me*. understood].

Kékoo uppwóoy (anim.) gà péyshoo-w-*ut* (subj. anim.)
What paddle (is it) which *thou* bringest (-*him*).
Ans. Gà methó-*siss-it* (subj. anim.) (that) which is good.
Angl. the good one.

Kékoo chícka-h-eggun (inan.), gà péy-t-*úun* (subj. inan.)
What hatchet (is it), which *thou* bring*est*.
Ans. Gà méthow-*áss-ik* (subj. inan.) ... (that) which *is* good.
Angl. the good one.

Ke ke tóo-t-*en*, che? (p. 279)...Hast *thou* done *it?*
Ans. Shàshī...Already (I have done it. understood).
Otherwise the verb is *repeated* (as in French), as,
Ans. Ah! *Ne* ke tóo-t-*én*...Yes! *I* have done *it*. Angl. Yes, I have.

Sect. IV.

OF ACCENT, &c.

The Cree language is expressed, generally, by an agreeable alternation of Vowels and Consonants, composing long and short syllables.

Note.—We must, however, observe that, in some Dialects, the Cree *s* is changed into *sh*, which, when joined to another consonant, gives sometimes, to the eye at least, an unpleasant effect, e.g. *sk* becomes *shk*, and in the German orthog. *schk*. Of the *h*, see p. 124. Note.

Every word of more than one syllable has one of its syllables accented, as,
Ottím...a dog. Nép-*in*...*it is* summer. Tíbbisk-*ow*...*it is* night.

Sometimes in a long word we find two or more of its syllables accented. (Vide passim.)

As respects the Simple verb and its adjuncts, the Principal accent or stress may be variously placed—on the Root, the Formative, the Person (subj. or obj.), or the Auxiliary,* thus,

Ne sáke-h-*ow*...*I* love *him*—with Emphasis on the root, becomes

Ne sa″ke-h-*ow*...I lov″e (not, e.g. hate) *him.*

Ne sa″ke-t-*an*...*I* love (id.) *it.* On the Formative, it becomes

Ne sáke-h″-*ow* ..*I* do love *him.*

Ne sáke-t″-*an*...*I* do love *it.*

* See also p. 201. The Cree Preterite &c.

When the Principal stress is on a personal element (nomin. or accus.). it is generally expressed by the added pers. pron. used absolutely, as,

Ne sáke-h-*ow,* ne′thă (nomin.)...(Fr. *je l'*aime,moi.) I see *him, I.*

Ne′tha, *ne* sáke-h-*ow*...(Fr. moi, *je l'*aime) I, *I* love *him.*

So on the Object,

Ne sáke-h-*ow,* we′tha (accus.)...(Fr. *Je l'*aime, lui) *I* love *him,* him.

We′tha, *ne* sáke-h-*ow*...(Fr. lui, *je l'*aime) him, *I* love *him.*

So also in the Subjunctive, where the subjective and objective pronouns are combined, *-uk,* I-him; *-ut,* thou-him, &c. as,

Kutche sáke-h-*uk,* ne″tha. (nomin.)...(Fr. que *je l'*aime, moi.) that love-*I-him, I.*

Kutche sáke-h-*uk,* we″tha (accus.)...(Fr. que *je l'*aime, lui) Angl. that *I* love-*him.*

Kútche sáke-h-*it,* we″thă (nomin.)...(Fr. qu'*il m'*aime, lui) that *he* love *me,* he.

Kútche sáke-t-*ián* (inan.) ne″tha....(Fr. que *je l'*aime, moi.) that *I* love *it,* I. &c.

Note.—See Note 154. x. 15.—xv. 9.—xx. 21.

Again,

Nétha, wétha...(Lat. *ego ipse*) (it is) I, myself.
Wétha, wétha...(Lat. *ille ipse*) (it is) he, himself.

Sometimes the Emphasis is on the auxiliary particles *ke, gă, we, gè* (g hard), &c. as on their English equivalents, *have, will, wish, can,* &c. as,

We'' áp-*eán-ĕ, ne* g''' áp-*in*...when I WISH (to) sit, I WILL sit.

Note.—The learner will not fail to notice the accentuation of the 1st and 2d. pers. sing. (Subj. Intran.) *-e-án, é-ŭn,* &c.

A stress is sometimes laid on Demons. Pronouns, Adverbs, &c. as opposed to their Correlatives—on Connective words also, as, the Pron. Relat. *gà*—Conjunctions, &c. as, *Eth''ewaik,* nevertheless, &c.

Note.—See also, OF NEGATION, pp. 278. 279.

Emphasis affects also, sometimes, the arrangement of their Words: thus the objective noun commonly precedes and the subjective follows the verb, unless where Emphasis changes the order. Inversion is not here a cause of ambiguity, as the forms of the words sufficiently indicate the Relations which connect them with each other.

PART IV.

ADDENDA.

Chap. I.

INTRANSITIVE VERBS.

Indicative Future.

Ne g' ap′-*ĭn*...*I shall* or *will* sit. *Ne* g' ap′-in-*nan*...*we* (1.3) *shall* or *will* sit.

Ke g' ap′-*ĭn*...*thou shalt* or *wilt* sit. *Ke* g' ap′-in-*ànow*...*we* (1.2) id.

**Gă-tă* ap′-*u*...*he shall* or *will* sit. *Ke g'* ap′-in-*owów*...*ye* id.

* *Gă-tă* áp′e-*wŭk*...*they* id.

* Pronounce, Kúttă.

Compound of the Present.

Ne ké ap′-*in*...*I* have sat. *Ne* ké ap′-in-*nan*...*we* (1.3) have sat.

Ke ké ap′-*in*...*thou* hast sat. *Ke* ké ap′-in-*ànow*...*we* (1.2) id.

Ké ap′-*u*...*he* has sat. *Ke* ké ap′-in-*owów*.. *ye* have sat.

Ke ap′-e-*wŭk*...*they* have sat.

The auxiliary Particles, as regards both their meaning and their grammatical position, are exactly analogous to the English Auxiliaries; but unlike the latter, they are indeclinable, the personal inflection belonging to the verb (see p. 199).

They are prefixed, in the same manner, to the Subjunct, &c.

Ke áp-*eán*-e...when *I* shall *have* sat.

We áp-*eán*-e...when *I want* or *am about* to sit.

&c.

SUBJUNCTIVE—Preterite. (Posit.)

I-ī-àp*an*	If, &c. *I* was being, &c.
I-ī-áp*un*	*thou* wast.
I-*ak*-épun	*he* was.
I-ī-*àk*-epun	*we* (1.3) were.
I-ī-*ăk*-oopun	*we* (1.2) were.
I-ī-*áig*-oopun	*ye* were.
I-ak-*wá*-pun	*they* were.

IMPERATIVE MOOD. (See pp. 192. 204.)

Present (or Definite) Tense.

Sing.	*Plur.*
Ap′-*e*...sit *thou.*	Ap′e-*tàk*...let us (1.2) sit.
	Ap′-*ik*...sit *ye.*

Indefinite Tense.

Ap′-*ékun*...sit *thou.*	Ap′-e-k*àk*...let *us* sit.
	Ap′-e-k*áik*...sit *ye.*

ACCESSORY CASE.

INDICATIVE—Present. (See p. 209.)

Net′ Ap′e-*w-án*...*I* sit, in relat. to *him* or *them.*	*Net′* ap′e-w-ân-*now*...*we* (1.3) sit, &c.
Ket′ Ap′e-*w-án*...*thou*, &c. &c.	*Ket′* ap′e-w-ân-*ánow*...*we* (1.2) sit. &c.

SUBJUNCTIVE—Present. (See p. 210.)

Ap′e-w-*ŭk*...(If) *I* sit, in relat. &c.	Ap′e-w-*ŭk-éet*...(If) *we* (1.3) sit, in relat. &c,

TRANSITIVE VERBS.

SUBJUNCTIVE—Preterite. (Posit.)

Sâke-h-*uk*-épun	If, &c. *I* loved *him.*
-h-*ut*-épun	*thou* lovedst *him.*
-h-*àk*-épun	*he* loved *him*, or, *them.*
-h-*ŭkéet*-épun	*we* (1.3) loved *him.*
-h-*ăk*-óopun	*we* (1.2) loved *him.*
-h-*áig*-oopun	*ye* loved *him.*
-h-*àk*-*wá*-pun	*they* loved *him*, or, *them.*

Subjunctive Future. (See p. 203.)

Sáke-h-*úk-ĕ...when* I *shall* love *him.*
Sáke-h-*út(ch)-ĕ...when thou shalt* love *him.*
Sáke-h-*át(ch)-ĕ...when he shall* love *him,* or, *them.*

Sáke-h-*uk-éet(ch)-ĕ...when we* (1.3) *shall* love *him.*
Sáke-h-*àk-oo...when we* (1.2) *shall* love *him.*
Sáke-h-*áig-oo...when ye shall* love *him.*
Sáke-h-at-*wów-ĕ...when they shall* love *him,* or, *them.*

SUPPOSITIVE—Indicative.

Ne sake-h-à-took-è (plur. *-nik*) *I* love *him,* (plur. *-them*) I suppose.
Ke &c. *thou* &c.

DOUBTFUL—Subjunctive.

Present Tense.

Sáke-há-w-*uk*-è (plur. *-nik*) If *I* love *him* (plur. *-them*)
-w-*ut*-è (id.) *thou* love *him* (id.).
-*k*-wè *he* love *him,* or, *them.*
-w-*uckeet*-è (plur. *-nik*) *we* (1.3) love *him* (id.).
-w-*ăk*-wè (id.) *we* (1.2) love *him* (id.)
-w-*aig*-wè (id.) *ye* love *him* (id.).
-w-*ák*-wè [156] *they* love *him,* or *them.*

[156] i. 33. Wágwáin-édoog ka wáhbahmáh-w-*ahd(ud)*-áin.. whom-soever *thou* shalt see (*him*).

iii. 15. 16. Wágwáin (nomin.) ka tapway-áine-m-*ahg(àk)*-wáin.. Whosoever shall believe in *him.*

xiii. 22. Wágwáin-*un* (accus.) kah en-*ahg(àk)*-wáin..whom (is it) that *he* says *it* to (of).

xv. 16. Wágóo-doog-wain ka undóodah-mahwáh-*w-aig*-wáin.. whatsoever *ye* shall ask *from him.*

xx. 23. Wágwáin ákoo-n-*ahmáh-w-aig*-wáin .. whomsoever *ye* withdraw them *from* (*-him*).
Wágwáin mainjéme-n-*ahmáh-w-áig*-wáin .. whomsoever *ye* hold *them to* (*-him*).

Preterite Tense.

Sáke-há-w-*uk*-épun-è (plur. -*nik*)	If *I* loved *him*.
-w-*ut*-épun-è (id.)	*thou* lovedst *him*.
-*k*-oopun-è	*he* loved *him*, or *them*.
-w-*uckeet*-épun-è (plur. -*nik*)	*we* (1.3) love *him* (id.).
-w-*ăk*-oopun-è (id.).	*we* (1.2) loved *him*.
-w-*áig*-oopun-è (id.)	*ye* loved *him*.
-w-*ák*-oopun-è	*they* loved *him*, or *them*.

Compound of the Preterite.

Ke sáke-há-w-*uk*-épun-è (plur. -*nik*).
If *I* HAD loved *him* (plur. -*them*). &c.

SUPPOSITIVE—INANIMATE.

Indicative. (See p. 205.)

Ne sáke-t-*an*-átookè...*I* love *it*-I suppose.
Ke sáke-t-*an*-átookè...*thou* lovest *it*-I suppose.
Sáke-t-á-tookè...*he* loves *it*-I suppose. &c.

Preterite.

Ne sáke-t-*an*-ákoopun...*I* loved *it*-I suppose.
Ke sáke-t-*an*-ákoopun...*thou* lovest *it*-I suppose.
Sáke-t-*ák*-oopun...*he* loved *it*-I suppose. &c.

DOUBTFUL—Subjunctive.

Present. (See p. 206.)

Sáke-tà-w-*àn*-è	If, &c. *I* love *it*.
Sáke-tà-w-*un*-è	*thou* love *it*.
Sáke-tà-*k*-wè	*he* love *it*. &c.

INVERSE.

ix. 21. Wágwán-*un* (ablat.) kah wáhbe-H-*íg*-oogwáin-*un* (caus. dub) .. *by whom he* hath been CAUSED to see.

x. 6. Wágóo-doog-wain kah *íg*-oowâhg-wáin.. (they knew not) whatsoever *they* were *said* to *by* (*him*).

xii. 46. Wágwáin ka tápway-éne-m-*ik*-wáin.. whosoever shall believe on *me*.

xiii. 29. O'owh *ood'* en-*áh*-doogain-*un* .. this *he* said to *him* I suppose (relat. *to them*, his disciples).

Preterite.

Sáke-tà-w-âp-*án*-è	If, &c. *I* loved *it*.	
Sáke-tà-w-âp-*un*-è	*thou* lovedst *it*.	
Sáke-tà-*k*-oopun-è	*he* loved *it*.	&c.

Compound of the Preterite.

Ke sáke-tà-*k*-oopun-è...if *he* had loved *it*.

Itwayoo.

Itw-*áyoo* (Conjug. 3)...*he* says.

Itw-*ânewoo* (Fr. *on dit*) *they* (indef.) say.

Transitive.

Indicative Mood—Present.

CREE.	CHIPPEWAY.	
Net' it-*ów* (plu. *-uk*)	*Nind'* en-*áh* (plu. *ág*)	*I* say (to, or of) *him* (plu. *them*).
Ket' it-*ów*	*Ked'* en-*áh*	*thou* sayest to *him*.
It-*áyoo*	*Ood'* en-*ón*	*he* says to *him*.
Net' It-án-*nan*	*Nind* en-áh-*non*	*we* (1.3) say to *him*.
Ket' It-án-*ànow*	*Ked'* en-áh-*non*	*we* (1.2) say to *him*.
Ket' It-ów-*ow*	*Ked'* en-áh-*wah*	*ye* say to *him*.
It-áy-*wuk*	*Ood'* en-ah-*won*[157]	*they* say to *him*

Subjunctive Mood—Present.

Hé it-*úk* (plu. *-wâ*)	en-*úg* (plu. *wah*)	as *I* say (to, &c.) *him* (plu. *them*).
it-*út*	en-*úd*	*thou* sayest *him*.
it-*át*	en-*ód*	*he* says *him*.
it-*uk-éet*	en-*ung-íd*	*we* (1.3) say *him*.
it-*àk*	en-*úng*	*we* (1.2) say *him*.
it-*aig*	en-*áig*	*ye* say *him*.
it-at-*wow*	en-ah-*wód*[158]	*they* say *him*.

INDICATIVE.

[157] i. 38. Oowh (dush) *oo* ge en-*ón* . . (and) this *he* said unto *him* (or *them*).

x. 36. *Ked* en-*áhwâh*, nah?.... say *ye* of *him* . . ?

v. 10. Oowh *oo* ge en-*ah-wón* . . this *they* said unto *him*.

SUBJUNCTIVE.

[158] iii. 3. v. 19. Oowh ke en-*ód*. . this *he* said (to) *him*.

xviii. 21. Ewh káh en-*ahg-wâh*. . that which *I* said (unto) *them*.

INVERSE—Indicative.

N' it-*ík*	*Nind* íg	*he* says (to &c.) *me.*
K' it-*ík*	*Ked'* íg	*he* says *thee.*
It-*ík* (pass.)	*Ood'* íg-*oon* (pass.)	*he* is said to *by him*, &c.
N' it-ík-oo*nan*	*Nind'* íg-oo*nón*	*he* says *us* (1.3).
K' it-ík-oo*nów*	*Ked'* íg-oo*nón*	*he* says us (1.2).
K' it-ík-oo*wów*	*Ked'* íg-oo*wáh*	*he* says *you.*
It-ík-*wuk* (pass.) [159]	*Ood'* íg-oo*wón* (pass.)	*they* were said (to, &c.) *by him* or *them.*

Subjunctive.

Hè is-*ít*	èzh-*íd*	as *he* says (to, &c.) *me.*
it-*ísk*	èn-*ík*	*he* says *thee.*
ít-*ikoot* (pass.)	ík-*oot* (pass.)	*he* is said to *by him*, &c.
ís-*eaméet*	ézh-*eamínd*	*he* says *us* (1.3).
ít-*it-ăk'*	èn-*enúng*	*thou* sayest *us* (1.2).

viii. 54. ix. 19. *A'*n-*áig* (flat vow.).. as *ye* say (of) *him.*

iii. 26. viii. 39. ix. 19. Oowh (dush) ke en-*ah-wód* .. (and) this *they* said to *him.*

SUPPOSITIVE (Indic.).

xiii. 29. Oowh *ood'* en-*áh*-doogáin-*un*.. this *he* (Jesus) said to *him*, I suppose.

DOUBTFUL.

xiii. 22. Wágwán-*un* kah en-*áhg*-wáin .. whom (is it) that *he* says to, means.

xiii. 24. Wágwain kah en-*áhg*-wáin-*un* (Relat.) .. whom (is it) that *he* says of, means.

x. 6. Wágóodoogwáin kah égoo-*wahg*-wáin .. what (it was) that *they* were said (to) *by* (*him*).

ii. 5. Náhmunj ka en-*énoo-w-aig*-wain.. whatsoever *he* may say to *you.*

INVERSE.

[159] ix. 11. Oowh (dush) *nin* ge *íg* (and).. this *he* said to *me.*

ii. 3. iv. 9. Jesus (dush), *oo* géen oowh *oo* ge eg-*óon*.. (and) Jesus, *his* mother this *he* was said (to) *by.*

Hè it-*it-áig*	èn-*enáig*	*he* says *you* (plur.).
it-íkoot-*wów*	ík-oo-*wod* [160]	*they* are said (to, &c.) *by him.*

Indicative—Direct. (1st and 2d pers.)

Ket' is-*ín*	*Ked* ezh-*ín*	*thou* sayest (to, or, of,) *me.*
Ket' ís-in-*nán*	*Ked* ézh-in-*nóm*	*thou* sayest .. *us* (1.3)
Ket' is-sín-*owów*	*Ked* ézh-*im*	*ye* say .. *me.*

Inverse.

Ket' itt-*ín*	*Ked* en-*ín*	*I* say (to, or, of) *thee.*
Ket' itt-ín-*owów*	*Ked* en-*énim* [161]	*I* say .. *you* (plur.)

Subjunctive Direct. (id.)

Hè iss-*éun* ..as *thou* sayest (to, &c.) *me.*

Hè iss-*eàk*...as *thou* sayest *us* (1.3).

Hè iss-*eáig*...as *ye* say *me.*

Inverse.

Hè it-*ittán*...as *I* say (to, &c.) *thee.*

Hè ít-*tŭkóok* [162]...as *I* say...*you.*

Subjunctive.

[160] v. 11. xii. 50. Kah ezh-*id*.. who (*he*) said to *me.*

v. 12. Kah en-*ík*.. who (*he*) said to *thee.*

iv. 10. *An-ík* (flat vow.).. as (*he*) says to *thee.*

iv. 50. Kah eg-*óod* .. Jesus which *he* was said (to) *by* Jesus.

xvi. 17. Wágoonain oowh án-*enúng ?*.. what (is) this (which) *he* says (to) *us ?* (1.2)

vii. 45. O'owh (dush) ké egoo-*wód* (and) this *they* were said to *by* (*them*).

Imperative.

xx. 17. Oowh (dush) ézh-*eh*.. and this say *thou* unto (*him,* or) *them.*

Indicative (1st and 2d Persons).

[161] iii. 3. xxi. 18. *Ket'* en-*ín*.. *I* say unto *thee.*

i. 51. iv. 35. v. 19. *Ket'* en-*énim*.. *I* say unto *you.*

Subjunctive.

[162] 1. 50. Ke en-*enón* .. (because) *I* said unto *thee.*

xvi. 6. Ke en-en*ahgóog*.. as *I* have said unto *you.*

vi. 63. x. 26. Kah en-en*ahgóog* .. which *I* say unto *you.*

INANIMATE.

Indicative—Present.

Net' It-*tén*...*I* speak of, mean, *it.*
Ket' It-*tén*...*thou* speak of, mean, *it.*
It-*túm*...*he* speaks of, means, *it.*
&c.

Subjunctive—Present.

Hè it-*tummán*...as *I* speak of, mean, *it.*
Hè it-*túmmun* ...as *thou* speakest of, meanest, *it.*
Hè it-*tàk* [163]...as *he* speaks of, means, *it.*
&c.

Exam. O'omă, gà it-*tummán* (it is) this, which *I* speak of, mean.
Un'nemă, gà it-*tàk* (it is) that, which *he* speaks of, means.

INVERSE—Indicative. (p. 226).

N' it-ik-*ówin*	*Nind* ik-*óo* (Fr. *me* dit-*on*)	*they* (indet.) say (to) *me.*
K' ít-ik-*ówin*	*Ked'* ik-*óo*	*they* id. *thee.*
It-*ów* (pass.)	In-*áh* (pass.)	*he is* said (to by somebody).
N' it-ik *ówin-nan*	*Nind'* ik-*óo-min*	*they* (id.) say (to) *us* (1.3)
K' ít-ik-*ówin-ànow*	*Ked'* ig-*óo-min*	*us* (1.2)
K' it-ik-*ówin-owów*	*Ked'* ig-*óom*	*you.*
It-ów-*ŭk* (pass.)	In-áh-*wug* (pass.)	*they are* said (to *by*, (somebody).

Subjunctive (Present).

It'-ik-*ów-eán*	Ig-*óo-yón* (as, &c.)	*they* (indet.) say (to) *me.*
-eun	*-yun*	*thee.*
It-*éet*	In-*éend*, or, In-*índ*	*he is* said (to) by, &c.
It-ik-*ówe-àk*	Ig-óo-*yóng*	*they* (indet.) say to *us* (1.3).
-ăk	*-yung*	*us* (1.2).
-áig	*-yáig*	*you.*

INANIMATE (Subj.).

[163] ii. 21. xi. 13. Kah ed-*úng* (pres.) .. which *he* "spoke" of, meant, (*it*).
xvi. 18. Wágoonain ewh ád-*úng* (flat. vow.).. what (is) that (which) *he* says of, means.

It-*éet-wow* (def. *time*)	In-*índ-wáh* (def.)	*they are* said (to) *by*, (somebody).
-*(ch)ik* (indef. id.)	-*jig* (indef.) [164]	*Id.* &c.

INDETERMINATE.

Itt-âgg-*anewoo*...*they* (Fr. *on*) say, call, name, *him* or *it*.

Tàn' itt-âgg-*anew-ik* (subj.)...what do *they* (indet.) call, or name, *it*? Angl. what is *it* called?

PASSIVE. (Absolute, p. 213.)

It-ík-*oo-su* (1st Conjug. p. 192) *he is* said (to, or, of).

NUMERALS.

Píak or Péyak	One.
Néesh-oo	Two.
Níst-oo	Three.
Náyw-oo	Four.
Néannan	Five.
Nickoot-wâss'ik	Six.
Néesh-wâssík, or Téypuckoop	Seven.
Swâss'ik, or I-enànáywoo	Eight.
Kégat metàtat, almost ten, i.e.	Nine.
Métàtat	Ten.
Métàtat-péy-ak-oo-sàŭp	Eleven.
Métàtat-néeshoo-sà-up	Twelve.
&c.	&c.
Nickoot-wâss'ik-tàto-sà-up	Sixteen.
&c.	&c.

INDETERMINATE (Subj.).

[164] xviii. 34. Ewh *ág-ooyón* (flat vow.).. which *they* (Fr. *on*) say of *me*.

xx. 24. xxi. 2. Didymus *án-índ* (flat vow.) .. Didymus as *he is* said, called.

RECIPROCAL (Indic.)

xix. 24. vii. 35. Oowh (dush) ke et*éwug* .. (and) this *they* said *one to another*.

Subjunctive.

iv. 33. Ewh kah oonje AHY-ed*éwod* (iterat. p. 71) .. therefore *they* said *one to another*.

Kégat Níssetúnnoo, almost twenty, i.e.	Nineteen.
Nísse-túnnoo	Twenty.
N'isse-túnnoo-píakoo-sàŭp	Twenty-one
&c.	&c.
Nístoo-metúnnoo	Thirty.
Náywoo-metúnnoo	Forty.
&c.	&c.
Métàtáto-metúnnoo	A hundred.
Kéeche-metàtáto-metúnnoo	A great hundred, i.e. a thousand.

Péyak-wow	Once.
Néesh-wow	Twice.
Níst-wow	Three times.
Méchét-wow	Many times.
Tàn tàto	What number, how many.
Tàn tàt-wow	How many times.

The Numerals, like other (English) Adjectives, are, in these dialects, Verbs, and are formed through mood, tense, &c. accordingly.

Ne péyak-oo*n*...*I am* one, alone.
Ne níst-*enán*...*we* (1.3) *are* three.

Náywoo-*wuk*...*they are* four (anim.).
Náywin-*wă*...*they are* four (inan.).

Oo náywe-t-*owów*...*they were* four (anim. p. 200).
Náywin-óopun-*è*...*they were* four (inan. id.).
&c.

Chapter II.

FURTHER REMARKS.

OF THE NOUN.

Most if not all Nouns, both Primitive and Derivative, have their Derivative Verbs also (Intran. and Trans.). Angl. e.g. patron-*ize*, person-*ate*. (p. 16 et seq.)

Adam was the father of all men (turn);
Ood' oo-néjánise-m-*ón* (possess.) káhkenáh Enínnee-*wun**
owh Adam (JONES's MS.).
He childrened (*him* or *them*) all Men (Lat. Homines) Adam.

* Not *-wug*, because governed by a verb in the THIRD person. This example may, perhaps, solve the Rev. Mr. DAGGETT's difficulty, with respect to the *Choctaws*. *Mass. Hist. Coll.* vol. x. p. 112.

We have seen that a final *-k* or *-g* (Chip. *-ing*, &c.) with its connecting vowel, has a two-fold signification. First, Appended to a noun, it is the sign of the Locative Case (p. 184). Secondly, to a verb, it expresses (in the *Subj.* Mood) the Indeterminate Pronoun (Fr. *on*) *some one*, &c. (See p. 98.)[165] It has this last sense when added to a verbalized noun also, as,

She is as fond as, or loves like, a mother (turn);
Ispéeche oogâ'w-*eek*, sáke-h-ew*áyoo* (Indet. p. 99).
As much as when *one is* mother, *she* loves.

He is as kind as a father (turn);
Ispéeche ootâ'w-*eek*, kíttemàk-éthe-m-ew*áyoo* (Indet.).
or
Ispéeche ootâ'w-*eek*, kíttemàk-éthe-ch-eg*áyoo* (Indef.).
As much as when *one is* father, *he* befriends (Trans. p. 99).

ZEISBERGER classes the following, although they have *verbal* endings, as NOUNS (Voc. Case).

1, Wo Kit-anittow-*ian !*...O God !
2, Wetoche-m-ux-ian !...O Father !
3, Shawanow-ian !...Thou Shawanese !
4, Wetoche-m-ellan !...O my father !
5, Wetoche-m-ellenk !...O our father !
6, Nihillal-ian !...O my Lord !
7, Nihillal-eyenk !...O our Lord !
8, Pemauchso-h-alian !...O my Saviour !
9, Pemauchso-h-aluweyan !...O Saviour !
10, Weliliss-ian !...O pious man !

165 i. 41. 42. A'hnookáhnootahm-*íng*. . when *one* interprets *it*; "being interpreted," "by interpretation."

The version here given accords with the English—not the Indian—idiom. The literal meaning of these examples is, severally, as follows: 1, Great-spirit *as thou art!* 2, Father-ed (esteemed Father) as *thou art!* 3, Shawanese as *thou art!* 4, As father-*I-thee,* i.e. consider as father! 5, As father-*we-thee!* 6, Who governest-*thou-me!* 7, Who governest-*thou-us!* 8, *Thou* who makest *me* live! 9 *Thou* who caus*est* to live, savest! 10, Pious as *thou art*! All the above Examples are in the Subj. or Subordinate mood, and have (or *should have*) the "altered vowels" to express *Indefinite* time. (See p. 277.)

They therefore do not require—cannot take—the *Possessive* Pronoun. N.B. The same forms he classes as *Participles,* &c. also.

The Cree (and Chippeway) Adjective is a Verb (p. 24 et seq.); but in Compound words it is stripped of its verbal adjuncts, and remains in combination with its subject, in the pure form of the English Adnoun, with sometimes a connecting vowel. Prefixed in like manner to a verb, it qualifies the same Adverbially.

The Personal pronoun has neither case nor gender; its Cases are transferred, as those of the Noun, to the Verb. The Pronoun is expressed absolutely only when in answer to a question, or for the sake of Emphasis. p. 298.

The Pronoun Relative (*gà,*) is indeclinable; but in Construction it is of all cases, genders, numbers, and persons. It is expressed or understood (as in English) as Emphasis may direct.

In connection with the Transitive Verb, it will be observed that the forms which express the Dative Case of the Pronoun, include also an Accusative of the Object in the THIRD person, *him,* or *it* (see p. 117 et seq.); but if the Accusative be of the *first* or *second* person, the verb must be accompanied by *ne* yów, *my* body, *my* self, i.e. *me; ke* yów, *thy* body, *thy* self, i.e. *thee,* &c. (from *weyów,* the body); thus,

" *They* have delivered *thee unto me.*" (turn)
Ne ke pâketín-*um-áknug* (inan. inv.) *ke* yów.
They have delivered-*it-to-me, thy* body.

" He that delivered me unto thee." (turn)
Ow'enă gà pâketín-*um-óosk, ne* yów.
Whoever (he be) that delivered-*it-to-thee, my* body.[166]

The Cree (and Chippeway) have *no Impersonal* forms: that is, they have neither Participle (active or passive), nor, as already observed, *Infinitive* mood. These are all resolved into a *personal* mood.[167] (See p. 129.)

I see him com*ing* (turn);
Ne wáppa-m-*ow* hè pèt-ástum-oot-*áit.*
I see *him* as hither-cometh-*he.*

Dr. Edwards, indeed, says " Though the Mohegans have no proper Adjectives," which are verbs, as in Cree, " they have Participles to all their verbs: as,

Pehtuhquisseet.. the man* who is tall.
Paumseet .. the man who walks.
Waunseet .. the man who is beautiful. &c.

[166] xviii. 35. *Nin* ge páhgdén-*-ahm-áhg-oog* ewh *ke* yówh.
They have delivered-*it-to-me, thy* body.
xix. 11. Owh .. kah báhgedén-*ahm-óok ne* yowh.
He who delivered-*it-to-thee, my* body.

[167] xi. 38. Ke mahmáhpen-*á* (indic.) ke táhgweshin-*g* (subj.).
" Groaned"-*he* as arrived-*he*; " groan*ing* cometh to."

i. 36. Káhnahwáhbah-m-*od* (dush).... Jesus.
(And) as looked-at-*he-him*.... Jesus; " look*ing* upon."

i. 31. Páh-óonj'-ezhah-*yón* zegahúndahgá-*yón.*
Therefore come-*I* baptize-*I*; " therefore am I come baptiz*ing.*"

xx. 14. Ke wáhbah-m-*od* (dush).. Jesus, nébáhw-*enid* (subj. access.)
(And) saw-*he-him* .. Jesus, as stood-*he* (relat.); "stand*ing.*"

i. 29. John *oo* ge wahbah-m-*on* .. Jesus, bè-nahnzek-àkoot.
John *he* saw-*him*.. Jesus, as come-to-*he-by him*; " com*ing* to him." (Inver. p. 264.)

So in the plural.

Pehtuhquisseecheek .. the tall men." †

and he goes on to say that " it is observable of the Participles of this language, that they are declined through the persons and numbers, in the same manner as verbs: thus, Paumse-uh,‡ I walking; Paumse-an, thou walking;" &c. ZEISBERGER also has given numerous examples of the Delaware Participle, in all persons, Sing. and Plur. extending them even to the Transitive forms. The corresponding Inflections may be found in the Cree and Chippeway Dialects, also—but we must observe, that all these and similar forms are not, *cannot* be, Participles. Firstly, because those Inflexions are common, as in the examples given above, to all Intransitive verbs—to the *Adjective* verb as well as to the Neuter. Secondly, and conclusively, because " Participles, in their personal forms,"§ is, obviously, a SOLECISM in Grammar. See p. 276 et seq.

* *He* who, &c.—ED. † *They* who are tall.—ED.

§ *Zeisberger's Gram.* p. 141, Note. ‡ As, or when, *I* walk; &c. (subj.)—ED.

With respect to the INFINITIVE Mood, ELIOT'S account of it in the Massachusetts dialect, is very unsatisfactory. Dr. EDWARDS observes that "The Mohegans never use a verb in the Infinitive Mood, or without a Nominative or Agent." So may it be said that the verb includes, universally, a *Nominative* Sign (DEF. or INDEF.) in the Cree and Chíppeway Dialects, also. [168]

Dr. EDWARDS says, however, on another point, that "they cannot say, *I love; thou givest;* &c. but they can say, *I love thee; thou givest him;* &c." Here he is manifestly in error. Sáke-h-*ewáyoo*, &c. (p. 225) *he* loves, is certainly of less frequent occurrence in Indian discourse than its defin. form, sáke-h-*ayoo*, *he* loves *him* or *her;* and ME'G-U, or ME'GE-W*áyoo*, *he*

[168] i. 33. Kah áhnoozh-*id* che zegahúndahgá-*yón*.
(He) that sent-*he-me* that *I* baptize " *to* baptize."

v. 16. Ke áundahw-áindahmoo-*wód*.. che nésah-*wód*.
They sought that (might) slay-*they-him*, " *to* slay him."

viii. 26. Wah enén-*ahgóok* kiya wah enáhkoonén-*ahgóok*.
(That) wish say-*I*-(to)-*you* and (that) wish "judge"-*I*-(of) *you*; " *to* say;" " *to* judge."

i. 8. Ke bè-áhnoon-*áh* atah, che kékenahwâhje-t-*ood* ewh Wáhsayáh-zewin.. *He* has been hither-sent, that *he* (Angl. "to,") shew that light.

gives—the Indet. form of meeth-*áyoo*, (Chip. *oo* ME'N-*on*) *he* gives *it* to *him*, is an *Irregular* verb—hence, probably, this mistake. See p. 99 et seq. [169]

OF THE VERB-SUBSTANTIVE, &c.

We come now to a topic which has engaged the attention of most writers on the American languages. The venerable ELIOT denies the existence of the (abstract) Verb-Substantive in the Dialect of the Massachusetts—Dr. EDWARDS, in that of the Mohegans—the Rev. Mr. DENCKE, in the Chippeway; and Mr. PICKERING has thence been led to infer that this important Element of Speech is wanting in all the Algonquin dialects. Strange, however, as it may appear, they are certainly all in error. That the Chippeways have it we have amply shown from the native Missionary Mr. JONES's translation (see pp. 136, 137, and Note 71). That it exists in the Mohegan, may be seen, making allowance for the orthography, by referring to Dr. EDWARDS's own (?) Translation of the Lord's Prayer, as,

Spúmmuck óie-*ón* (subj.) .. on high (" in heaven") *thou* (who) art.
Hkey óie-*cheek* (id.) .. on earth *they* (who) are.
Spúmmuk óie-*cheek* (id.) .. on high (" in heaven") *they* (who) are.

And that it is found, also, in the Massachusett's dialect, ELIOT's own Indian Bible will abundantly testify; as a few examples, taken from the Gospel of St. John, &c. for the purpose of comparison, may suffice to shew.

Lat. ESSE. N.B. These Dialects have no Infinitive Mood.

	ELIOT. (Mass.)	JONES. (Chip.)	
John, xi. 30.	A'y-*eu* (pres.)	Ahy*áh*-bun (pret.)	*he* was.
xvii. 11.	Ayéu-*og*	Ahy-áh-*wug*	*they* are.
xi. 32.	Ay-*it* (subj.)	Ahy-*ód* (subj.)	*he* was.
xii. 1.	Aiy-*it* (id.)	Ahy-*ód* (id.)	*he* was.
Matt. xxiv. 16.	Ayit-*cheg* (id.)	(Ahyód-*jig*) id.	*they* were.
John, xvii. 11.	Mátta *nut'*aiy-*eu-h*	*Nind* ahy-*ah*-se	*I* am not.
Jerem. xxxi. 15.	Mátta ayéu-oo-*og* (neg. pres.)		*they* were not.

[169] xiv. 27. Káh ween.. ázhe ME'GEWA-*wód* ked' ézhe ME'NE-*sen-óon-im*
Not .. as GIVE-*they*, SO GIVE-*not-I-(to)-you*.

It should be borne in mind that the Verb-Substantive, in these Dialects, is often, idiomatically, suppressed. p. 254.

Lat. STARE. (p. 148, et seq.)

Cree, Ap′-*u* (anim.) ast-*áyoo* (*inan.*).

Chip. A′hb-*eh* (anim.); áht-*á* (inan.).

Delaw. *Wut'* ápp-*in* (anim.).

Massachusetts, "A′p-*eu*" (anim.); "oht-*éau*" (inan.).

	ANIMATE. (Eliot.)	ANIMATE. (Cree.)	
John, iv. 6.	A′pp-*eu* (indic.)	A′p-*u*.	*he* is (p. 148).
v. 5. vi. 9.	Wut' áp-*in* (id. pret.)	*Oot'* áp-*ĭ*	*he* was.
i. 48.	Ap-*éan* (subj.)	Apé-*un*	as *thou* art.
i. 18. ii. 3.	A′p-*it* (id.)	A′p-*it*	as *he* is.
v. 28.	A′p-it-*cheg* (id.)	A′p-it-*chik*	as *they* are.

INANIMATE.

John, iv. 6.	Oht-*éau* (indic. sing.)	A′st-áy*oo*	*it* is (id.).
Judges, xiv. 8.	Ohtá-*ash* (id. plur.)	Astáy-*wah*	*they* are.
Job, xi. 6.	Oht-*ág* (subj. sing.)	A′st-*áik*	as *it* is.
1 Corinth. i. 28.	Ohtág-*ish* (id. plur.)	Ast-áik-*ee*	as *they* are.

The (Indian) ESSE and STARE are often used indiscriminately, e.g.

	ELIOT.	JONES.
John, iv. 40.	Wut' ápp-*in* (indic.)	Ke ahy-*áh*
i. 48.	Apé-*an* (subj.)	Ahyáh-*yun*
ii. 23.	A′p-*it* (id.)	Ahy-*ód*
iii. 13.	A′p-*it* (id.)	Ay-*ód* (flat vow.)
i. 18.	A′p-*it* (id.)	Ay-áh-*nid* (id. access.)
vi. 62.	Apé-up (id.)	Ahy-*áh*-bun (indic.).

viii. 58. Negonne.... Abraham*wi*, *nut'* áp-ip (indic. pret.)
Before *he was* Abraham, *I* was, "*I* am."

We may pursue the analogies between the Elementary verbs still farther, if we allow for the difference of Dialect and Orthography, as,

Cree *Net'* E′t-*in* (or *Net* It′-*in*) .. *I* so-am, or so-do. (pp. 132, 133, [160, 288)

Chip. *Nind'* In′t .. Id. (p. 160)

Delaw. *N'd'* élls-*in* .. Id. (*Zeisb.* p. 117.)

Mass. *N'd'* ínnĭ-*in* .. Id. *

* (Eliot) John iii. 8. *Wut'* ínnĭ-*in* .. *he* so-is, "every one."
v. 6. *Un'* ínne-*on* (pret.).. *he* so-was ("in that case").

INANIMATE. Ek-*in*. (p. 163.)

John xv. 25. N-n-*íh* (indic. pres).. *it* is; "cometh to pass."

Gen. i. 7. 9. N-n-*íh* (id.) .. *it* "was" so.

Gen. xli. 1. N-n-*íh* (id.) .. *it* "was;" "came to pass."

John vi.1. vii.1. N-n-*ág* (subj. pres.).. (after) *it* was; "after these things."

Again,

Cree *Net'* It-àt'-is-*in* .. *I* so-act (morally) p. 158.

Chip. *Nind* In-àhd'-is .. Id. (p. 158.)

Delaw. *N'd'* Ell-áuch-s-*in*.. "*I* live or walk" (Id. ED.). *Zeisb*. p. 132.

CHAP. III.

OF DIALECT.

Connected with our subject, in some degree, and deserving of attention, is the circumstance of Dialect, as exhibited in the different branches of the great Algonquin family. In the several lapses by which the gradations are marked, there appear to be circumstances worthy of note, such as,

1. The organic change of one or more letters—in Cree, one consonant for another.
2. The change or modification of the meaning of the Root.
3. A modification of the Inflection (besides the *commutation* of letters) with some new Roots.
4. Some new Particles, e.g. Adverbs, Prepositions, &c.
5. Some new Roots and again modified Inflexions.
6. New Roots and new Inflexions, varied also in their collocation with the Root.

The Cree, which I assume to be the source (for reasons I cannot enter into here) is distinguished by the 1st and second. The widely scattered tribes of this nation, change the *th*, consecutively into *y*, *n*, *l*, and (vide ELIOT) *r*, e.g. Wé-thă (Angl. *he*), Wé-yă, Wé-nă, Wé-lă, &c.; and a large portion of those among whom this series of permutation occurs, is by themselves, denominated Nĕ'-Ethówuk (plur.) i.e. (say) Exact-Persons (see p. 72). The *s* and the *sh* also mark different families and tribes. See p. 37 et seq.*

* "On the East-main side of Hudson's Bay, (*t*)*ch* is in general used in the pronunciation of words instead of the *k* (or *c* hard) used on the West side of the Bay, as (t)chíssin-*ow* for kíssin-*ow*, it is cold (weather); (t)ché-y-a for ké-th-a, &c. *thou*, &c."—*Hon. Hudson's Bay Co.'s Papers.*

The 3d and 4th, together with a frequent *omission* of the *s* (indicated by an *hiatus* in the articulation) before *k* (*c* hard), and *t*—and a frequent *insertion* of *m* before *b*, and of *n* before *d* and *g* (see p. 213 *Note*)—mark the Chippeway: which is also distinguished by Vowels as well as Consonants extremely nasal, seldom found in the parent Cree. The Chippeway differs also from the Cree in having a Negative form of the verb (p. 63).

The 5th removes us still farther to the south, as the Delawares, Shawanees, &c.

The 6th marks, perhaps, those called mother-tongues.

It appears that the Cree and its cognate dialects permute only, and do not augment, the number of their letters; and that, compared with European tongues, they have only a limited scale of sounds—yet it is remarkable that all the letters of our Alphabet are found separately in some one or other of the American languages.

The permutations of the Cree chiefly affect the linguals, with indeed the *want* of the two labials *f* and *v*—but the Mohawk and Huron are in a sad state of privation, having *none* of the labials —neither *b*, *p*, *f*, *v*, nor *m*. When conversing, their teeth are always visible. The auxiliary office usually performed by the *lips* is transferred, or superadded, to that of the tongue and throat. So violent a change in the mode of articulation, together with the circumstances above mentioned, has naturally produced as violent a change in their language, and given it at least the appearance of a mother-tongue. But it seems to retain the leading features of the others in its general Grammatical structure.

As a matter of speculation, it is curious to observe that the organic powers of articulation existing in the Old world, are found also to the same extent in some part or other of the New; and it is further interesting to note that the sound given by us to *th*, which so few European or Asiatic nations can articulate, is strongly pro-

nounced by natives of the other hemisphere—by the Cree* of the Forest, on the coast of the Atlantic—by the Huron,† of the Great Lakes—by the Rapid Indians,‡ of the Great Western Plains—and by the Flat-heads,§ of the Rocky Mountains, bordering on the Pacific Ocean.

* We*tha*, *he*. † Ho*th*ore, it is cold (weather). ‡ Wâ*th*, a knife.
§ Che*th*lais, three.

Chap. IV.

ADDITIONAL NOTES.

Nouns have their Diminutives (p. 182); and Adjectives, &c. their Augment. and Diminutives (p. 62 et seq.).

Nomina substantiva, non minus quam Adjectiva, habent, non tantum Diminutiva, verum etiam Augmentativa.——*Gram. Grönlandica à Paulo Egede. Havniæ*, 1760. p. 25.

The Local (or Locative) Case, *-ik*, &c. (see p. 184).

Quando significatio est: Apud me, in loco, in, &c. tunc Particula me v. ne voci addenda, ex. gr. Killangme, in coelo. (*Id.* p. 203.)

The Cree (and Chippeway) Adject. is a verb (p. 24 et seq.).

Nomen adjectivum plerumque describitur per præteritum, quod &c. ut:—à verbo aupillarpok, rubet; kakorpok, albet (id. p. 9).

The *third* person (sing.) is the Conjugational Sign (p. 198).

Tertia Persona Singul. est Radix sive Character Conjugationum. (*Id.* p. 69.)

The present, &c. are often used for the Preterite tense (p. 294, Note).

Tempora sunt tria: Præsens, Præteritum, & Futurum, quod iterum duplex. (*Id.* p. 71.)

Præsens loco Præt. interdum usurpatur. (*Id.*)

Præsens loco Præteriti sæpissime usurpatur. (*Id.* p. 187.)

The Transitive verb adopts into its Inflexions both subject and object (nomin and accus.). Vide *Accidence.*

Habet Suffix. Pers. & Agent. & Patient. in omnibus conjugationibus. (*Id.* p. 71.)

In English we may say *actively,* &c. (Construction of 3d pers. Dir. and Inv.) p. 263 et seq.

In quo differt hæc & antecedens Flexio ubi tertia pers. singul. utrobique patitur, ex sequentibus patet exemplis, ut:

Mattarmane ningekpok. Is (A) iratus est, quia Alter (B) exuebat ipsum (A). (Inv. or Reflex. Ed.)

E contrario, cum juxta priorem Flexionem esset:

Mattarmago ningekpok, tunc Sensus est. Ille (A) offensus est, quia Alter (B) exuebat tertium (C). [Dir.Ed.] *Id.* 117.

Of the Possessive or Accessory Relation. (Construction of 3d pers. Absol. and Relat.) See p. 266, et seq.

Tertia pers. singul. et pluralis est duplex; Prior (1. a.) notanda, unico Agente adhibetur, ex. gr.

Hannese Mattarame innarpok.

Johannes, cum se exuisset, cubitum ivit.

Posterior vero, (2. a.) notanda, ubi duo fuerint agentes, usurpatur, ut:

Pauia mattarmet Pele ningekpok.

Petrus iratus est, cum Paulus se exuisset. (*Id.* p. 113.)

Again,

In tertia Persona Singularis, Dualis and Pluralis, usus Conjunctivi duplex est:

Occurrentibus duobus in sententia Agentibus, ut: Ploravit cum (alius) se laverit, tunc dicendum: Kiavok ermigmet, non: Ermikame. Unico autem Agente, ut: Ploravit quod seipsum laverit, tunc Kiavok ermikame, non ermigmet, dici debet. (*Id.* p. 97.)

The Imperative Mood has *two* tenses (Pres. and Indef.). See p. 204

Forma Imperativi duplex est: aut enim quandam involvit civilitatem, ut jussum non ita statim fieri debeat, v. c. Ermina; aut magis imperans est, & mandatum illico exequendum innuit, ut Mattarit. (*Id.* p. 97.)

In the Chippeway Dialect are two negative signs, one of which is incorporated with the Verb. See p. 279.

Negativum ab Affirmativo, interposito *ngi*, formatur. (*Id.* p. 141.)

Again,

Verbum Negativum non discedit à Flexione Verbi Affirmativi, dummodo observetur character negativi, ngin, ante Suffixum, addatur.

The nasals *m* and *n*, which &c. See p. 13. *Note.*

K post i & u mutatur in ng, &c. (*Id.* p. 5.)

The Cree language is expressed, &c. (Of Accent) p. 297.

Duplicis sunt generis, Longi et Breves ut:—

Ad verum verborum sensum eruendum Accentus multum faciunt: in Ultima, Penultima, &c. collocantur. (*Id.* p. 7.)

Chap. V.

ELEMENTARY WORDS.

To the principal or more obvious Elementary terms, &c. in the Cree language, I attach considerable importance, from their apparently furnishing (p. 134 et seq.) the ROOTS of some of the verbal &c. formatives—and also as seeming to be eligible points of comparison with the corresponding words in the tongues of the Old World. Some of them are accompanied by examples of at least apparent analogy. The reader will, for obvious reasons, note the SOUND and SIGNIFICATION rather than the orthography. See "Permutable Letters," p. 17.

NOUNS.

I′-ă (ī long)...a being, thing (Chip. áhyah, p. 182). Heb. Jah (pron. Yah).

Iss′e (or, Is′-e)...manner. Fr. *si*. Lat. Angl-*icè*. (p. 142.)

It′-ă...place (Chip. eendе).

Isp′ee...time (past) (Chip. ahpé).

Tów-*ów* (verb)...*there is* room, space.

Tàto...number.

Tóoă...kind or sort.

Ethĭn′u...an Indian. Gr. ἐθν-ος.

&c.

VERBS.

I-*ów* (*ī-à* + *oo*) ... *he* or *it* is. (Chip. ahy*áh*). Heb. *haya*. Gr. ει-μι. p. 136 et seq.

I-*ów* (possess.)...*he* has *it*. (Chip. ahy*áh*).

Ap′-*u*...*he* sits, or *he* is. (Chip. áhbe*h*). Angl. *be*.

Astá-*yoo*, or, Ashtá-*oo*...*it* stays, &c. (p. 38, Note) Sansk. *shta*. Lat. *stare*. Angl. *stay*.

Ach′e-*oo*...*he* moves. (Chip. áunjeh). Lat. *agit*.

-*magun*...*it* moves.

Athá-*yoo*, or, athè′-*oo*...*he* puts *him*. Gr. θε-ω.

Ast-*ów*, i.e. Astá-*oo*, or Ashtá-*oo*...*he* puts *it*. Angl. *stows*. Gr. στα-ω.

E'*tu* = E'te-*oo*...*he* is, or does. (pp. 160. 164.)
Ek*in*...*it* is so. (p. 163.) Gr. εχ-ει.
Oot'ché-*oo*. (p. 166.) (Chip. oonj*eh*.)
Tóo-t-*um* or DÓO-d-*um* (=DO-eth-*he-it*).
&c.

CHAP. VI.

SUPPLEMENTARY REMARKS.

Abstract and Instrumentive Nouns, ending &c. (p. 182.)

To these may be added the Frequentative Noun ending with its Characteristic sign -SK (pp. 21. 70.), and formed by dropping the personal inflection of the (freq.) verb, as from Kéetim-*isk*-u, he is *frequently* lazy, we have Kéetimi*sk!* Angl. Lazy-(one)! &c. These Nouns are however used only in the Vocative Case.

Note.—"The Frequentatives in SK-o are probably, &c." (Turk. *sek*, often.)—*Matthiæ. Gr. Gram.* 199. 1.

We may further add the Passive Noun, ending in *-óggun*, as from Míssw-*ów*, *he* is wounded, we have Missw-*oggun*, a wounded (e.g.) animal, &c. The Active, Instrumentive, nouns generally end in *-éggun*, as from Chícka-h-*egáyoo*, he chops (p. 101), Chícka-h-*éggun*, a chopping instrument, a hatchet; &c.

Words ending in "*-d*," also in "*-aid, âd, -eed, -id, -ood*," (Chip.) have also by some writers been classed as Nouns; this is however a mistake, the above being, as in the Examples they have given, all verbal, *personal* endings (3d pers. subj.) "*he who* &c."—the Indian equivalent to this kind of European Nouns. See pp. 73. 109. Note.

The English Participle Present is always expressed (in Cree &c.) by a *personal* verb—as sometimes in *French*—(p. 191) e.g.

The next day John seeth Jesus *coming* unto him, &c.
Le lendemain, John vit Jesus *qui venoit* à lui, &c.—John, i. 29.

The Spanish and American writers have fallen alike into the great error of classing certain *personal* modes of the verb, as PARTICIPLES, apparently because they may, sometimes, be so rendered in English, &c. as above—but this is confounding, in an important point, the Indian with the European idiom; and is, moreover, a SOLECISM in Grammar. See p. 312.

The Past Participle is, in like manner with the Present, compensated by a regular verbal *personal* form, viz. the "Participial Passive" form. (p. 111 et seq. 212.)

Thus this *reduplicative* form, &c. are often in the *Indicative* mood what the *flattened* vowel is in the Subjunctive. (pp. 71. 73. et seq. 202.

Note.—Of these two singularly formed tenses, I find a most striking resemblance in Dr. GRIMM'S description of the *modified* ROOT in the Preterite of Teutonic and Gothic Verbs.

"The preterite of the strongly inflected conjugation," says Dr. GRIMM, "must be considered as a chief beauty of our language, as a character intimately connected with its antiquity and its whole constitution. Independently of the inflection in the endings, of which the nature has already been pointed out, it affects the roots themselves, and that in a double manner; either the beginning of the root is repeated before itself [Cree Indic.], or the vowel of the root, whether initial or medial, is modified. [Cree F. vow. Subj.] The Gothic language yet retains both methods, it reduplicates and modifies; sometimes it applies both methods at once. Reduplication never affects the terminating consonants of the root."—See Dr. PRICHARD'S *Eastern Origin of the Celtic Nations*, 1831, pp. 145, 146.

This description, as regards the two Cree (and Chippeway) tenses above mentioned, may be said to be *throughout literally* accurate—had the learned Professor only added, that the *vowel sound* so modified was at the same time *lengthened* (pp. 76. 202), it would have been COMPLETE.

These *energizing signs*, however, though appearing &c. (p. 48.)

Note.—In Chippeway, and probably in other dialects, the "constant" transitive signs of the Cree, by Dialective permutation, often merge, and are lost, in their cognate formatives — and are consequently so far, less "constant" or certain in their *Special*, &c. meanings than in the parent Cree (e.g. *n*, see p. 13, *Note*, and Dialect, 316).

To the Transitive verb, generally, belong the Reflective, &c. forms (p. 82 et seq.).

The Reflective Verb has two Characteristic endings, -H-*oo*, -M-*oo*, &c. (p. 84) and -H-*íss-oo*, H-*óos-oo*, &c. (p. 95) but they are all of the same (4th) Conjugation. The former is a simple unemphatic Reflective (perhaps a middle voice), as Ache-H-*oo*, *he* changes *himself* (his dress); It-éthe-M-*oo*, *he* thinks, imagines, *himself*, &c. The latter expresses, generally, a more energetic Reflective (pp. 38. 39.) as Nippa-H-ISS-*oo*, *he* kills *himself*, i.e. causes *himself* to die. Pemàch'e-H-ISS-*oo*, *he* vivi-FIES, makes alive, *himself*. &c.

Baily, Printer, Cirencester.